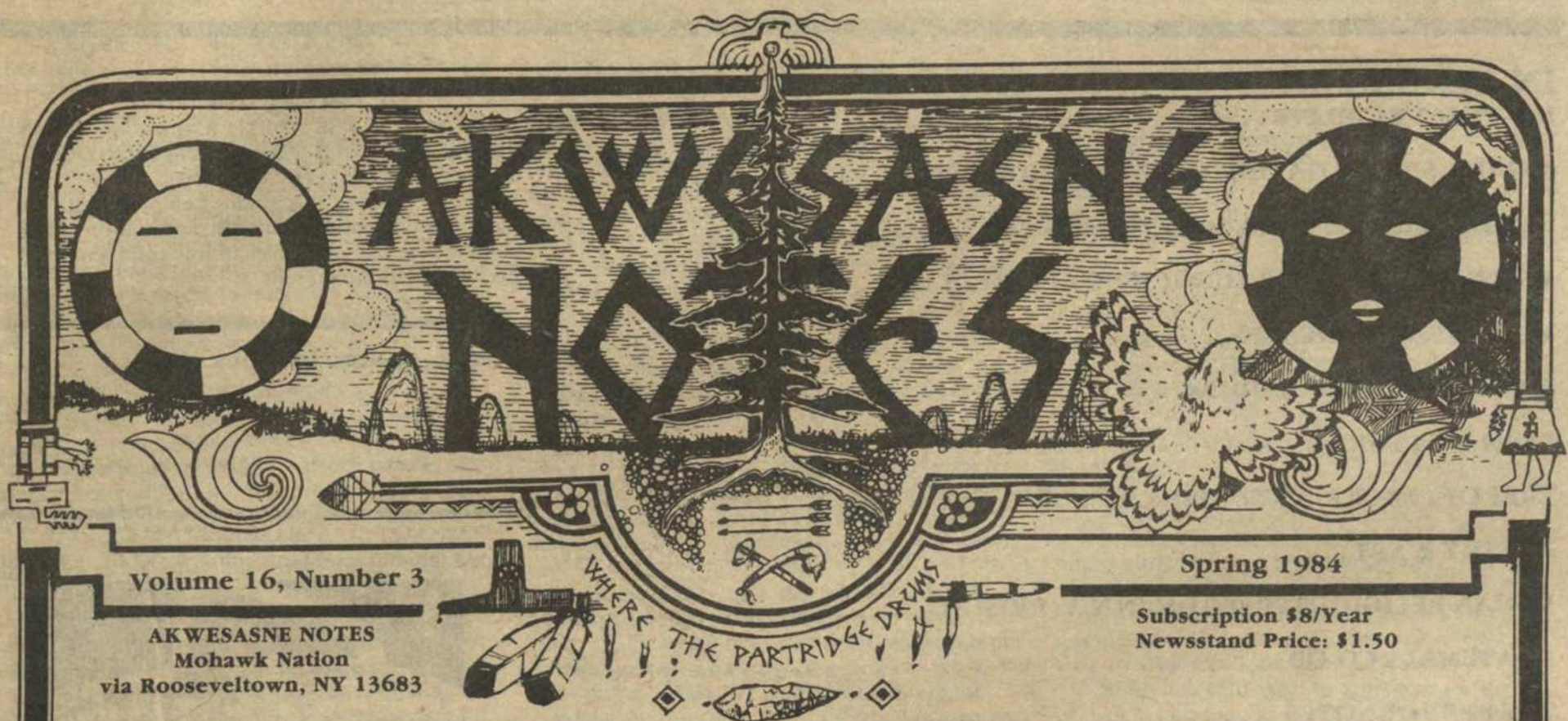




Annual Spring Gathering at Big Mountain



*"We were told
we would be
looking to each
other for help
(in the Hopi
prophecies) and
we would find
each other."*

David Monongye

Irene Yaazi, medicine woman, gives her testimony.

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HOW IT IS WITH US

With the seed corn in the ground you can almost see the first shoots of corn lying just beneath the surface of many gardens. Wild strawberries have lost their blossoms and will soon be ready to pick. Is that the scent of sweetgrass in the air, trying to overcome the acrid odors of smoke?

An exciting time indeed. NOTES continues to evolve into what you readers wish it to be, so keep those letters coming. And if your letter calls for a response, don't forget to enclose a stamped, self-addressed envelope. Speaking of which, we are still and forever it seems low on funds. So keep those donations and gift subscriptions coming our way. And if you or a group you belong to wish to hold a benefit for NOTES, we would appreciate it very much. But enough of that, huh?

We are sending out a very special thanks to The Onaway Trust of England and to John Morris for a generous donation which will enable us to produce a calendar for 1985. It is already in the process of being done and should be ready by August. Four artists: John Fadden, Mohawk; Harry Fonseca, Maidu; Linda Lomahaftewa, Hopi; and Jaune Quick-To-See Smith, Flathead, have agreed to do three full-color works for the calendar. The profits, after production and 25% royalties to be shared equally by the artists will then go into our newly established Akwesasne Notes Building Fund.

A first printing of 2,500 calendars will be done and a second printing possibly, but to be determined by your response. The calendar will sell for \$8.50 each, with a 25% discount on orders of 12 or more. This calendar is meant to be saved after use as a folio. We think you'll agree when you see the twelve full-color reproductions. If this calendar is successful, we will try for another in 1986.

HOW IT IS ...

I've been asked by Aroniawenrate to also do a piece, so here is an update on **AKWEKON**, our new literary journal project. Readers have expressed concern that such a journal would detract from NOTES' coverage of similar arts and literary stories. The main reason **AKWEKON** is considered a separate journal is to seek outside funding to help pay the writers and artists who are selected, as well as pay for services by staff and the Notes operation. We feel there is not enough space in the Notes to cover all the talent and cultural resources that comprise the Native American Renaissance in arts and literature. We have carried an Akwekon section previous issues of NOTES in the center spread, and will continue to do so, so people may SEE and HEAR what **AKWEKON** is all about. Other readers are concerned about NOTES' literary bent in recent issues, so we must try to balance all of this. Perhaps in the future, we will have a mixture of both NOTES and **AKWEKON** features, but only time and our readers will tell.

While the Akwekon project still has not received its initial grant yet, we are confident that we will receive enough to start the initial issue, and then start to hustle for subscribers and distributors and other matching grants to pay for services. We can not drain the limited financial resources of NOTES, that is why we are an independent group. NOTES will receive payment for use of its services and mailing network. In the future, we should have our own address and phone, but again we must wait. If the new NOTES building becomes reality, **AKWEKON** would be one of the many projects worked on in the collective production area. Other local projects for an Arts Co-op Gallery-Studio, with mutual assistance from the Akwesasne Museum, may find another home for the office work of **AKWEKON** and any other projects that may happen because of the interest in and collective goals of community artists and writers.

When income has been established for **AKWEKON**, we would make sure that no person receives double payment for staff work on both

What is in the air these days is acid rain and many forms of pollution. Our rivers and lakes are still dying, as are the forests of the earth. It is no longer enough to just get angry over such things. Many forms of pollution and the potential end of man and countless species of plants and animals exist at this time. What is a missile or bomb with nuclear warhead if not the 1 ultimate pollution? What of nuclear power plants, herbicides and all the other etceteras such as DNA Research, Biological and Chemical Weapons?

When will people realize their potential for restoring the balance of Nature, of this good Mother Earth? It's about ten minutes to the end. Do we just stand around grumbling, or will we do something positive?

A garden is positive. Acid rain legislation forced by concerned people is positive. Anti-war/Anti-missiles and Anti-armed satellites is positive if it does not falter in its destination of lasting world peace.

Will people begin listening and learning? We are reprinting the Great Law of Peace for all of you to read. The printed words are like a theory on paper. To act upon it, is to make it a positive force. We must begin today to ensure the future of our children. By the Great Law of Peace, each generation plans ahead for the welfare of their children. Thus the process is endless, can be endless, if we make it so.

Another of our books: A Basic Call to Consciousness, is one I'd personally like to see in every school, from grade level to university. It is like a handbook which should be read and re-read. It was presented to the Non-Government Organizations of the United Nations in 1977. It describes the con-

ditions of oppression suffered by Native people of the Americas. Yes, a handbook on just what its title suggests, and ending with our Strategy For Survival. If read and acted upon it will become part of the life cycle.

And this, too, is the ultimate goal of NOTES: to help and assure the life balance by presenting articles and resources for a better future for all people.

We will of course continue to carry important events affecting indigenous people worldwide. This too is part of what we're all about. On our letters pages, we will present all correspondence of importance, such as the many prison groups across the continent. They want help and to communicate, and so we will print their letters and hope that you, our readers, will act upon them.

We are a resource, and as we so often say, we will remain so far as long as you want us.

We are beginning a new series called The Best of Notes. Read that page for our reasons.

Let us know what kinds of information or other things you wish to see in NOTES. Let us know what you like and what you don't like.

Have A Good Planting Season.

P.S. Notes and staff wish to apologize to Winona LaDuke for having lost the second part of Journey of Peace.

Winona, we tried to reach you, so please send it to us so we can put it into the next issue.



Aroniawenrate

NOTES and the literary journal. This Nation Communications Network remains a COLLECTIVE, regardless of titles and various projects. No one person or title should take more from our collective efforts. In this way, funds that would go to subsistence wages may be freed for another use, such as training local youths to apprentice as NOTES-INDIAN TIME-AKWEKON writers and reporters, or go toward outstanding bills so the whole collective may continue its work or expand further.

We intend to focus on different regions in Native North America to start with, but will publish from individuals regardless of region or Nation as each issue develops. QUALITY is the codeword, and in this way we can be assured of quality writing and art from every region in Indian Country with plenty of time to make selections. This literary project will need help in finding QUALITY work, subscriptions, distribution in bookstores and educational institutions. With a few issues under our belt, we can start the proposal cycle over again.

AKWEKON SPECIFICS

By NOTES 16/4 we should be able to announce how large a printing and what the exact subscription and sale price will be. The format appears to be magazine, color cover, 8 1/2 X 10 page size, three columns per page, and it appears **AKWEKON** can carry advertising for any arts-literary-cultural efforts, as this will be allowed under the granting agency and will comply with postal regulations. The advertising aspect is another reason the Akwekon project is considered an independent, as NOTES can not carry advertising. NOTES will be in the position of co-publisher, but the **AKWEKON** collective retains all editorial and policy powers.

It is understandably a complex situation, but all of our dreams, we Native artists and writers, can be accomplished through the actions and exposure in this journal. **AKWEKON** will become a larger collective and may become the publishing arm of the community co-operative that is currently seeking a rental or building for its gallery-studio, it may be able to receive funds to initiate other projects

Much of the art work in this issue is taken from *Spawning The Medicine River* #8, 9. An American Indian Art Institute of Santa Fe publication of literature and art.

Copies available, as well as *The Clouds Threw This Light* (an anthology of poetry/art) from I.A.I.A. c/o Phillip Foss, Editor. St. Michaels Drive, Santa Fe, NM 87501.

Artist are: Luke Simon, Micmac; Gary Warner, Omaha-Osage; Sherwood Begaye, Navajo; Wilbur Bearsheart, Hunkpapa Sioux; Michael Dixon, Navajo; Preston Duwyenie, Hopi; Deborah Jojola, Isleta/Jemez Pueblo.

Notes thanks you all.

We also wish to thank Mohawk artist Peter Montour of the Kahnawake (Quebec) Curriculum Center.

(books, posters, teach classes to the young, help artists with portfolios and resumes, art shows, art supplies and materials at discount). This self-sufficiency will mean local people need not travel to find work or accept part-time work that doesn't allow full-time production in the studio. Any openings created by artists and writers within the collective who achieve success will mean a start for another just beginning. If outside projects can be successful, it means the Notes collective and network will be strengthened. In the future, all Notes' income could then be used for maintenance and expansion. It is tough to try an act as a collective, yet work around a system based on job titles and descriptions and support a family with money. When people approach self-sufficiency, the work at NOTES can become more than ever a labor of love, time and care, and not become a job that requires money headaches and deadlines.

Karoniaktatie



The Jay Treaty

AN UPDATE

For Native Americans, the Jay Treaty has come to symbolize an ongoing struggle for international recognition of their inherent freedom to cross the imposed border between Canada and the United States of America. Approximately 189 years ago this treaty "secured" the rights for Indians to pass and repass the border. It also observed the right to free trade and commerce among Native peoples. Since that time, there have been several violations of indigenous rights by the two aforementioned countries. A great deal of controversy surrounds the issue. Native Americans continue to assert their indigenous rights and aboriginal freedoms while Canada, and to a lesser degree, the United States conduct policies which ignore the situation.



Photo Credit: Tim Johnson

Historical Overview

During the mid- and late 1700's the Six Nations people were attempting to hold a middleman position in the harvester-collector-trader chain of the fur trade. At that time a roughly defined international boundary was being established by the 1783 Treaty of Paris which divided the United States from British North America. After the Treaty of Paris, Great Britain and the United States had major concerns centered around trade crossing over the international boundary. As a result of these concerns, a new treaty was drafted and signed in London on 19 November, 1794.

The Treaty of Amity, Commerce and Navigation, better known as the Jay Treaty, was signed by Lord Grenville, Secretary of State for Great Britain, and by John Jay, Chief Justice of the United States. It is an International Treaty, not an Indian Treaty, which was designed to regulate the affairs of the times. It pertained to Native Americans in that it was a recognition between Britain and the United States that Indian people should continue their rights of free passage and freedom from duty on personal goods. Altogether, the Jay Treaty contained twenty-eight articles which covered subjects ranging from peace and friendship to boundaries to wartime provisions. Article III related to the Indian people in stating:

"It is agreed that it shall at all times be free to His Majesty's Subjects, and to the citizens of the United States, and also to the Indians dwelling on either side of the said boundary line freely to pass and repass by land, or inland navigation, into the respective territories and countries of the two parties on the continent of America and to navigate all the lakes, rivers, and water thereof, and freely to carry on trade and commerce with each other...No duty of entry shall ever be levied by either party on peltries brought in by land, or inland navigation into the said territories respective-

ly, nor shall the Indians passing or repassing with their own proper goods and effects of whatever nature, pay for the same any impost on duty whatever. But goods in bales, or other large packages unusual among Indians shall not be considered as goods belonging bona fide to Indians..."

It is interesting to note that the Indians are regarded as a third category, neither His Majesty's Subjects nor citizens of the United States. According to the working of the Jay Treaty, since all lands were covered in its range, all Indian were too, not merely those living near the border who would benefit most from its provisions.

With the outbreak of the War of 1812, the Jay Treaty was considered abrogated by the United States. On 24 December, 1814, the Treaty of Ghent was signed between Great Britain and the United States. This treaty contained eleven articles concerning the re-establishment of peaceful relations between Great Britain and the United States, slave traffic, and treaty ratifications. Article IX mentions the Indian people:

"The United States of America engages to put an end, immediately after the ratification of the present Treaty, to hostilities with all the tribes or nations of Indians, with whom they may be at war at the time of such ratification; and forthwith to restore to such tribes respectively, all the possessions, rights and privileges, which they may have enjoyed, or been entitled to in 1811, previous to such hostilities: Provided always, that such tribes or nations shall agree to desist from all hostilities against the United States of America, their citizens and subjects, upon the ratification of the present Treaty being notified to such tribes or nations, and shall so desist accordingly..."

Hence, the Treaty of Ghent provided for the restoration of Indian rights as they enjoyed prior to 1812. As for the present situation, Canada does not recognize, nor does it assume, any responsibilities of the Treaty of Ghent and the Jay Treaty, because they were signed between Great Britain and the United States, not Canada and the United States.



Paul Williams, a Toronto lawyer whose Master thesis covered the relations between the British Crown and the Government of Canada and the Iroquois Confederacy, gave his interpretation of the aboriginal rights situation. According to his research, both Upper and Lower Canada has passed regulations implementing the Jay Treaty and the Treaty of Ghent as far as Indian border crossing rights went, but the regulations were allowed to lapse, one in 1820 and the other in 1822. Tom Palmer, Manager of the Niagara Falls, Ontario Immigration Centre, said that Canada does not recognize special rights or privileges for North American Indians, however, "Native Americans registered in Canada and born outside have the same rights as Canadian citizens, and have rights to come in to Canada, and have rights to work in Canada."

An interview was conducted with Lenore Belzer, United States Immigrations Port Director. She displayed a copy of the Immigration and Nationality Act. Section 289, which stated: "Nothing in this title shall be construed to affect the right of American Indians born in Canada to pass the borders of the United States, but such right shall extend only to persons who possess at least 50 per centum of blood of the American Indian race."

Ms. Belzer said the Jay Treaty is a basic part of the operating law of the Immigrations officials. One of

the many policies taught to new Immigrations officials is, "If you make any mistakes, don't make them with the President of the United States or North American Indians."

Unfortunately, this respect for native people's rights is confined only to the United States Immigration sector. The United States Custom's Department does not observe the stipulations set forth by the Jay Treaty.

At the start of the 1900's a number of United States Customs and Immigrations Laws began, inadvertently or not, to prevent Indians from crossing the border. A 1917 United States Immigration Law prevented illiterates from entering the country. The United States Congress Immigration Act of 1924, Section 13(C) stated: "No alien ineligible to citizenship shall be admitted to the United States." Indians coming in to the United States from Canada were being barred, but they could be temporarily admitted under Section 3 of the same Immigration Act, which stated that temporary tourists or those conducting business might come to the United States on a non-immigration status. Therefore, at that point in time, if Indians wished to cross the border, they had to be literate in the English language or they could enter the country under the pretext of being a tourist.



In October 1924, the Iroquois statesman of the Younger Bear Clan of the Cayuga Nation, Chief Deskahe, was in Geneva, Switzerland, appealing for support and recognition of the Iroquois Confederacy from the International community. The Iroquois wanted to see Canada and the United States live up to their treaty obligations. They wanted an end to the so-called "Indian Advancement" and "Assimilation" policies which were designed to eliminate traditional Indian governments and to control national lands. On that same day Canada's Indian agent, Colonel Morgan, escorted an invading force of Royal Canadian Mounted Police officers into Grand River country. By a show of force they "dissolved" the Iroquois government and established a bureaucracy subject to Canadian supervision. When the Royal Canadian Mounted Police withdrew, they took with them the Council's files and some sacred wampum.

As a result of Chief Deskahe's appeal to Switzerland, the Canadian government saw it as an act of imperiousness and Chief Deskahe sought sanctuary at Chief Clinton Rickard's home on the Tuscarora Indian Reservation in New York State. Chief Deskahe did not return to Canada for fear that he would be arrested. He took ill while living with Chief Rickard, and his medicine men attempted to cross the border to come to the United States to assist him. They were denied entry as a result of the aforementioned application of Immigration Acts. Chief Deskahe died on the Tuscarora Reserve, with his body finally returning home to the Six Nations Reserve only to be buried. This incident, combined with other improprieties, led Chief Rickard and others to form what is now known as the Indian Defense League of America. This organization, formed in 1926, set as their main objective to maintain border crossing right for Native Americans.

Also as a result of the Immigration Act, a Caughnawaga Mohawk, Paul Diabo, was arrested in Philadelphia, Pennsylvania for illegal entry into the United States and ordered deported. Diabo first came to the United States in 1912, and from then on made a number of trips back and forth across the border until 1925. These trips were made because of the fact that he was employed as an ironworker. In February, 1925, Diabo was arrested

on a warrant issued on a complaint of the commissioner of Immigration for the Port of Philadelphia for an alleged violation of law in entering the United States without complying with the Immigration laws. After the hearing he was ordered deported, whereupon he sued with the question involved whether the Immigration laws of the United States apply to members of a Six Nations Indian born in Canada. After having reviewed the Jay Treaty and the Treaty of Ghent, the United States found no justification for the arrest and deportation of Diabo and the case was dismissed.

In 1928, on the United States side, Indian border crossing rights were restored through certain court cases related to violations of aboriginal rights. That same year, the Indian Defense League held the first of many annual Indian border celebrations, a tradition that is still carried on today.

A Contemporary Issue

The confusion over exactly what the Indian border crossing rights are still exists, as it did many years ago. Kenneth Patterson, a Tuscarora Tribal Chief, said, "Free border crossing isn't interpreted as most people think. The idea that most people have is that you don't have to pay to cross the bridge. If you can swim it, it doesn't cost anything to get into Canada." Harry Hill, Executive Chairman of the Indian Defense League of America, discussed the free border crossing rights with Canadian customs officials and was told that if Indians wanted free border crossing privileges, they could have them as long as they wanted to set a raft down in the river and paddle across.



Harry Hill

Photo Credit: Tim Johnson

Roberta Jamieson, a lawyer from the Six Nations Reserve, feels that the majority of the People on Six Nations are aware of the Jay Treaty but "By and large it is not understood who the Jay Treaty is between. Many of our people think we signed it," which is far from the truth.

A number of Native Americans have encountered difficulties crossing the border from the United States into Canada. This arises from various problems with Immigrations and Customs. Tom Palmer, Canada Immigrations Centre Manager, stated that his people don't have many problems but the problems on the Indian people's behalf "may be an attitudinal one." Harry Hill has an opposing view. He feels that "a lot of the officers have a superiority complex, and are misinformed or not informed." Kenneth Patterson said, "People for the most part just comply with the Immigrations officials. If you say you're an Indian and he detains you after that, he is violating your rights."

Many people feel that the problem of one country acknowledging Indian border crossing privileges and the other country not complying has to be resolved soon. There have been various strategies discussed. Elwood Green, Museum Director of the Native American Center for the Living Arts, Niagara Falls, New York said, "When the border was first put here, Indian people already possessed rights to cross that border. To Indians, this was North America." He went on to discuss his opinion on how the government handles problems such as these, of usually skirting or side-stepping the issues rather than dealing with them. "The way of eradicating this problem of having a people that have special border crossing rights and privileges between two countries is to eradicate the people." Paul Williams said, "One way I consider the Jay Treaty and the Treaty of Ghent issue could be fought is to forget the Jay Treaty and Treaty of Ghent completely and talk about the right to pass and repass within one's own traditional territory as an aboriginal right." Roberta Jamieson agrees and believes that Parliament must enact legislation on border crossing issues. She stated that, "One of the recommendations being made by those involved in obtaining Indian self government is for Canada to recognize border crossing rights."

Phil Monture, Director of the Six Nations Land Research Office, said on 29 June, 1983, the Six Nations Elected Council made a submission to the Special Parliamentary Committee on Indian Self Government. A portion of this presentation dealt with their concerns as it relates to the Jay Treaty. "One of our rights which we have never surrendered is to cross and recross the border which Canada has with the United States of America. That right was enshrined in the Jay Treaty of 1794 and Parliament has not made it clear as it should that its provisions are to be honored by the federal government. This is true even though the government of the U.S.A. has seen fit to honor its spirit and contents. This makes life difficult for our citizens, many of whom may live on Six Nations and work in the U.S.A., as well as for those members of the

Iroquois Nation who live permanently on reservations in the U.S.A. Among the rights upon which we insist are not only to cross and recross, but to carry with us our regular possessions. We have the right to carry our sacred and religious objects. Furthermore, we have the right to carry on trade and commerce with other Indian Nations on this continent. Our rights would not be complete unless other Indian peoples also had the rights to conduct trade and commerce with us, and also to pass and repass the border." In response to this and other presentations, the Special Parliamentary Committee will be recommending to the Parliament of Canada as recommendation Number 29 the following: "29. The Committee recommends that the Federal Government introduce legislation to implement the Jay Treaty." With optimism, this action may finally eliminate the matter at hand of Indian border crossing privileges.

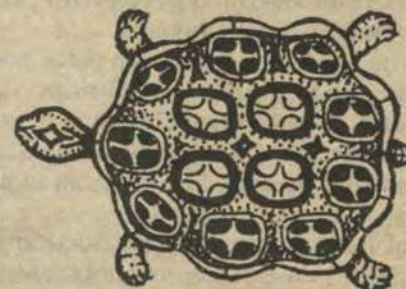
Opinions vary on the impact of the present Indian Defense League of America in conjunction with the border crossing issue. In describing the annual border crossing celebration's endeavors, Bruce Carr, a Canadian Immigrations Official puts it, "They play Indian games." Kenneth Patterson adds, "I think the fight in the border crossing should be updated." Paul Williams says, "I feel the border crossing is a good celebration so Indians can affiliate with Indians. Today the Indian Defense League tends to organize parades across the border. In those days when the Indian Defense League was first organized, it was a tough political organization." Harry Hill acknowledged these opinions and stated that the border crossing celebration itself is getting harder and harder to hold. He said in the past, two permits were required for the parade but now eight or nine permits have to be obtained. He went on to say that it's just more of an inconvenience to secure all the items which the Customs and Immigrations Officials never required before.

The Jay Treaty was declaratory of pre-existing rights. It did not actually originate those rights, and the lapse of the treaty could not abrogate those rights.

The indigenous rights of Native Americans to travel the lands of North America is inherent. We have to be aware of the border crossing rights issue and pursue it actively, and with conviction. The annual border crossing celebration serves today as a strong symbol of that struggle. With continued awareness and perseverance, we can finally secure in full what we have always possessed, and that is the right to pass and repass the border freely.

— Evelyn Green

(Reprinted from *TURTLE QUARTERLY*, Vol. 4, No. 3)



Kahnawake Hospital Receives \$4.2 Million Building Grant

The Kateri Hospital at Kahnawake was rewarded a \$4.2 million dollar grant to construct a new medical facility, it was announced April 25 by the Hospital's administrator, June DeLisle-Kaherine.

Kaherine noted in an interview with Indian Time that the present hospital was begun in a renovated farmhouse donated by the Kahnawakes to a Madame Parineau of France. The farmhouse-hospital was gradually expanded and maintained by a Christian religious order until 1955.

The Kahnawake community began to exercise control over the hospital, with full administrative

and operational powers assumed in 1969. Kaherine started working as administrator in 1964 and since that time has lobbied for a new hospital. She received a pledge of \$300,000 from the Department of Health and Welfare in Ottawa in 1976 which has yet to be spent. Kaherine also secured a \$100,000 commitment from the Kahnawake government.

The \$4.2 million grant came from the Quebec government and was presented by the provincial Health minister Camille Laurin. The building will be designed to fit into a natural environment setting with particular emphasis placed on allowing the patients to enjoy the sights and sounds of nature. Construction of the hospital is expected to begin in September with a late 1985 or early 1986 completion date. Native contractors and labor will

be given preference in the building and staffing of the hospital.

Kaherine noted that the agreement with the province was written in Mohawk, the first time the Quebec government has signed a document in other than French or English. Kaherine observed that the hospital has demonstrated its commitment to cultivating Mohawk identity and skills in other ways. The present Kateri staff is almost completely Mohawk, including a physician and several registered nurses. The present facility also has an outpatient clinic at Kahnawake. ■

Annual Spring Gathering at Big Mountain

By Lynn Gray
Photos by Brad Gordon

The recent gathering at Big Mountain, held April 19-22, saw a meeting of much energy, both old and new, in this land of ongoing struggle. The gathering was held, in part, as preparation for the BIA's annual Spring onslaught of harassment and continuing attempts to force the relocation of thousands of Dine people now occupying what was designated many years ago as the Hopi jurisdiction of the Joint Use Area (JUA) and of the few Hopi living on the Dine side. This also looks like the year that the BIA will launch its final campaign to complete the last five miles of fence dividing the Dine from the Hopi side of the JUA. However, only in the past ten years has this move to oust the Dine who have lived here for generations been rigorously implemented. The deadline for complete relocation of all Dine living in the Hopi area of the JUA is Spring of 1986. As time draws near tension mounts on both sides, but the people of Big Mountain and other affected locales are more resolute than ever to defeat this unjust, unnecessary eviction from their homeland.

In the first three days of the gathering, testimonies were given by many of the inhabitants of the area, a number of whom have been testifying and battling for years against the attempts of the BIA to take their livestock and fence their land and thereby force them out. Roberta Blackgoat, Katherine Smith, Kee Shey and Mae Wilson Tso, all of whom face long-standing federal charges for obstructing the actions of BIA officers to interfere with their way of life, their very existence, spoke movingly of what has gone on with them:

Katherine Smith - We at Big Mountain have no jobs...our income is what we grow...our animals...what we make. They (the U.S. government) are breaking their own laws.

Kee Shey - We have gone everywhere...to Washington...our people have been jailed...murdered...and people would not talk to us. We realized the U.S. government is our enemy. In 1979 we declared our independence (a reference to a document issued by residents of Big Mountain stating they were not answerable to laws passed by the U.S. government or the Navajo Tribal Council regarding themselves or their land until the unconditional demands of the Big Mountain people have been recognized and resolved).

Irene Yaazi - I am afraid they will come and destroy the sacred places, shrines and offerings. I am fearful of the land for my grandchildren. I live in fear because of the things that are happening. Because I am a medicine person...I can't speak in a negative way. We are to heal people.

Several Hopi spiritual leaders also came to lend their support to their Dine neighbors, to show that it is the politics of the Hopi tribal council and not the wish of the Hopi people that are abetting the government in this relocation action.

Thomas Banyacya - Through propaganda it was built up that the Hopi and the Navajo were fighting and they should send in the National Guard. There was no fighting. The government creates the division. They want the mineral resources so they need to destroy the Hopi/Navajo relationship.

David Monogey - We were told we would be looking to each other for help (in the Hopi prophecies)...and we would find each other.

Also speaking on the third day were Larry Anderson, long active in this struggle, and the two lawyers representing the Dine who are threatened with relocation or have in fact been relocated, Lew Gurwitz and Lee Phillips. From these two individuals much was learned as to the current state of affairs as regards those residents or former residents to the "forbidden" part of the JUA. Also it



Annie Homes, coordinator of this year's gathering.

was revealed that the federal Relocation Commission and its actions have been coming under fire from the Big Mountain Legal Defense/Offense Committee under the aegis of Phillips, who has been conducting investigations into problems of the relocatees for the past eight months. Most significant with regard to this is that both the United States Attorney's Office and the FBI are examining charges of alleged fraud connected to homes lost by Dine relocatees in Flagstaff and other border towns. Phillips has been working diligently to gather evidence of fraud, real estate scams and simple straightforward failure of the Relocation Commission to successfully carry out its task, all the while spending millions of dollars a year.

The investigations, according to the attorneys and Commission officials, indicate that a recent lawsuit filed against a Flagstaff attorney may be only "the tip of the iceberg" in a series of questionable off-reservation relocation transactions. The latest Commission figures show that nearly half of the 140 families who have relocated to Flagstaff from the JUA no longer own the homes bought for them by the Commission, and other figures show that 38 percent of the off-reservation relocation homes have been sold. These data, in addition to numerous individual reports of fraud, have generated strong disagreement between Commission officials and critics of the federal program over the Commission's responsibility for the post-move problems.

Many relocatees have apparently lost their homes after using the houses as collateral for a loan, or a new vehicle. In one case, a Dine family which was loaned money using their home as collateral was drawn into a revolving loan scheme which resulted in fourteen different refinancing transactions and finally the loss of their home. Other relocatees reportedly exchanged their houses in favor of deeds for their \$40,000 relocation homes for less than \$10,000 in cash. There was one instance of the same house being sold to four families in a year's time; each time the house was foreclosed by the real estate company, sold back to the Relocation Commission for a higher price. Then the Relocation Commission installed a new family in it who proceeded to be victimized by the confusion of property taxes, loan payments, and so on, and once again the house went back to the real estate company.

Besides the heartache of moving, of attempting and failing to adjust to life outside the reservation, the injustice to these people is compounded by the fact the U.S. government will not respond to claims

made by individuals. Thus all attempts to gain government recognition of these wrongs have been ignored. The government will respond only to the Tribal Council and its chairmen, both of whom, according to witnesses who spoke at Big Mountain, have been largely unresponsive to the pleas of their people. One possible means out of this deadlock is to have the BMLD/OC sue the Relocation Commission for injuries suffered by Dine and Hopi families who have been relocated. This seems the most viable and potentially successful plan of attack.

Though the Relocation Commission has requested FBI and U.S. Attorney's Office investigation into alleged relocation fraud, Lee Phillips sees the Commission's request as an attempt to cover up its negligence of relocation problems. Official Commission documents show that the agency was aware of severe relocation difficulties as early as 1979. In a 1981 report to Congress, the Commission estimated 25% of all relocations were "poor," that is, the families suffered marked instability, financial decline, moved back to the reservation (which is common but illegal, since once an individual or family agrees to relocate, rights to live on the reservation are revoked), and major health problems, such as depression, alcoholism, suicide attempts. According to current accounts, this percentage is low for relocatees today.

A major complaint is that the Relocation Commission never conducted any follow-up studies on relocatees who had lost their homes. "Of the first twelve families I interviewed," says Phillips, "every single one of these families was ripped off in some significant way. One conversation, one call from the Commission would have uncovered this situation long ago, and would have kept all those other families from falling into the same trap." Even the Commission Executive Director, Stephen G. Goodrich, concedes, "We did everything we could have done and it still didn't work. We consider it (the relocation) a failure if people lose their homes...the way they lose them." Goodrich also says that Congress is keeping a watchful eye on the Commission's success/failure rate, but at this point he sees the intervention of Congress, in the form of an investigation, as "more than a concern but less than a preoccupation." He adds, "On our best day ever, what you're asking us to do is impossible."

How then has this "impossible" situation been allowed to continue? Focusing for the moment on motives underlying its inherent inception, and the basis for the relocation in the first place, Attorney Lew Gurwitz, who has been working with BMLD/OC on the problems here for several years, sees Public Law 93-531 (the partition/relocation mandate) as a self-perpetuating disaster that is inept and inhumane, whether or not it is "illegal," even in terms of the U.S. government. Part of the blame lies in the genuine naivete of the government, when it decided on this solution all those years ago, in not recognizing what relocation means to these people, or in fact any people forced out of that which gives them their entire sense of identity and self-worth. But more than that, it has only been in cases involving Indians where relocation was opted for as a means of reparation for lands that belong to others; in all other circumstances material recompense in the form of money or other property was made to the "wronged" party. Well of course there's lots of resources in the JUA: coal, uranium. These would be accessed much more easily if there weren't 10,000 Navajos on the land to cause a ruckus when the big machinery moves in to get at the minerals. But Gurwitz had recently spoken to another lawyer working for the Navajos and the latter said the issue is not coal or uranium; in fact he didn't honestly know what the motive was. Indeed, of the 38 uranium mines once on the Dine and Hopi reservations, most have been shut down; uranium is not a commodity item at this point. And coal, as well, is in surplus here. With so many other options, then,

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HONOR

Singer & Faithkeeper Hubert Buck

Words and Photo by Tim Johnson



Songs play a vital role in the dynamics of Iroquois culture. They serve to entertain and also to fulfill a political/religious role in society. Unlike other forms of music most people are familiar with, Iroquois songs are not written down. You can't walk into a music store and purchase sheet music and lyrics to the Iroquois top ten. Rather, these songs are learned and passed on by a process of oral communication. One individual who helps perpetuate this tradition, through his compassionate dedication, is Hubert Buck.

Hubert is a Seneca of the Wolf Clan, and was born in January, 1927. He has been listening to songs and singing them for nearly as long as he can remember. He grew up in Six Nations Land and was taught by his father, George Buck, from an early age. Says Hubert, "By the time I was seven years old, I was helping the men sing."

The repetition of practice and deliberate guidance have been the stable forces behind the continuation of Iroquois music through the centuries. It is a patient process. Elders and friends guide learning singers through songs, correcting them if they miss a verse or if they incorrectly pronounce a word or sound. The earlier in life one begins to sing, the better and more knowledgeable he'll become.

Hubert is well known for his knowledge and is a welcome personality at any event throughout Iroquois country. He travels extensively attending longhouse functions, socials, singing at special events, and talking to school classes and other groups. He relates that the way one approaches singing and traditional instruments is very important. In conjunction with learning songs there are proper cultural philosophies which should be observed. Respect is one of these. "The drum is one of the most respected things no matter where you go" says Hubert. "We couldn't handle a drum until we knew what its purpose was." "I was four or five years old when I started."

At socials, Hubert's deep, powerful voice sings out with great clarity and amplification. His enjoyment at such occasions is obvious and most always contagious. Interestingly enough, while certain songs are popular for social dancing, he doesn't know how to define social dancing. "There really is no social dancing in Indian dancing" because says Hubert, "All songs have a purpose."

Songs often originate through inspirational events. Some are manifestations or documentations of significant past occurrences. The old moccasin dance is an example of this phenomenon. Hubert tells the story of a man who, after travelling through the woods, stopped at a village one night. His hosts gave him lodging for the evening in their home. In those days they used to throw their old worn-out moccasins into a pile in the corner of the room. After a while this individual heard a song coming from the corner. When he looked he saw nothing but the old pile of moccasins. He thought himself privileged to hear the long and learned it for good luck.

Other songs have been adopted. The round dance comes from out west, the alligator dance from the Seminoles and quite a few songs come from the Delawares. Hubert remembers an old Delaware named Moses who used to talk about the Delaware skin dance. The story of this dance is one of convenience. For portability on hunting excursions, a Delaware would roll up rawhide and carry it in his pocket. This would serve as his drum. Since the Delaware drum has rawhide on one side, this particular dance is called the Delaware skin dance.

There are two primary instruments used by the Iroquois, the water drum and the rattle. Like most dedicated singers, Hubert constructs his own instruments. For the water drum he says, "Applewood, cedar or white pine are the best woods", while "hickory and maple also sound good." These drums are built very solidly. They can be carved out or put together like small barrels, with pieces being fitted and then nailed and glued together. Leather is then spread over the top. It's fastened by a ring which when slid over the drum pulls the leather tight. Water is poured into a hole in the side of the drum and is used to keep the leather moist. When played, this drum will emit a smooth, mellow tune. The drummer will notice when the tune starts to flatten out and will periodically invert the drum, resoaking the leather.

Rattles are made of either cow or buffalo horns or turtles. Turtle rattles, which are highly respected, are only used for religious purposes. Again, Hubert stresses that "respect for the songs and the instruments is very important. Know what the songs are for" he says. "There are some songs you should sing only at certain times, and there are other songs you shouldn't sing at all". Singing societies have their own songs.

Thanks to dedicated men like Hubert Buck, hundreds of Iroquois songs ring out just as clear and true today as they did centuries ago. In this world of instant communication it is often the flamboyant or sensational person who garners attention. Hubert Buck is not a man who demands respect, but rather a man, who like his ancient songs, has earned it through years of faithful commitment. The TURTLE honors this modest faithkeeper and singer.

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Big Mountain Gathering

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for paying the Hopis back for land which their Tribal Council said is being trespassed, why relocation, or why relocation even yet, when it's not working, and not necessary?

Perhaps this in a moot point in the eyes of the U.S. government, since "Why?" doesn't seem to be a question they very often pose to themselves once a decision has been made and the ball starts rolling (c.f. Vietnam War). About the only sign they seem to take notice of is "\$" and this is the hope, maybe the only hope, available to those who oppose what is being done to the Dine and the Hopi of the JUA: that Congress will eventually take notice of the fact \$500 million is being spent to do nothing successfully except cause anxiety and torment to the people of this land.

But while waiting for Congress to wake up, several things are being done to perhaps work this out without governmental intervention. On January 14 of this year, a new organization, Dine against Relocation, was formed in Tuba City. The main focus of this group of 700 is the unconditional repeal of PL 93-531. The Tuba City chapter of the Navajo Tribe has unanimously endorsed DAR, and the energy in this group is strong. The other action being taken, which was outlined the last day of the gathering, is the formation of a commission to investigate and document infractions, illegal actions,

and all instances of harassment, mismanagement, negligence and abuse perpetuated on the people of the JUA. Then, in 1986, a tribunal will be held at Big Mountain, with prominent national and international leaders involved, to "try" the U.S. government for crimes against the Dine and the Hopi of this area, crimes which include that of genocide.

Only recently there has been a move to extend the relocation deadline to 1993. Though this might seem in some ways an advantage to those in the struggle, in the sense that it would allow more time for negotiations and the gathering of greater support, it also prolongs the agony of those faced with eventual evictions. The Commission is clearly playing for time in an attempt to catch up with its own schedule for getting the people out and take the heat off themselves for another decade, in the meanwhile working on strategies for more successfully dealing with the residents of the JUA. This delay must not be allowed.

The network of Big Mountain Support Groups is asking all of us to write to our Congressmen (specifically the Senate and House Appropriations Committee members and Senator Dennis DeConcini of Arizona) requesting an investigation into the Relocation Commission in an effort to halt further appropriations and call a moratorium on the actions of the Commission and the BIA until charges against them and others involved have been resolved. Pertinent addresses are: Sidney R. Yates, Chairman, House Appropriations Subcommittee on In-

terior and Related Agencies, B-308 Rayburn House Office Bldg., Washington, DC 20515; Senator Dennis DeConcini, Senate Appropriations Subcommittee on Interior and Related Agencies, Dirksen Senate Office Bldg., Washington, DC 20510; and John Melcher, Senate Select Committee on Indian Affairs, Dirksen address.

The charges of irresponsibility on the part of the Relocation Commission and outright illegal activities on the part of real estate companies and others may be the foothold we've been waiting for in the effort to stop the relocations. But lots of noise must be made and aimed in the proper direction: Congress. Write a letter or two today. 10,000 people will thank you for it. ▲

(A very special thanks to Lynn for this article — from the Editor and Staff)



SURVIVAL CRISIS PRODUCES CO- OPERATION TOWARD SELF SUFFICIENCY

The Wounded Knee Wacipi Committee and Tiyoospaye Crisis Center have all pulled together to address the issues of poverty, Federal cut-backs, community co-operation, and mismanagement of tribal funds, by working together toward self-sufficiency in agricultural and livestock projects. These are Native and non-native people who are co-ordinating aid in materials to back up their projects, the people will supply the energy and direction of the work. They seek to break-out of the dependency cycles so prevalent on reservations today. This story is not pessimistic though, for it outlines direct action by Native people and their supporters toward an independent lifestyle.

The Reagan administration's decision to "get out of the Indian Business" has meant a drastic cutback in federal programs that were the mainstay of tribal income and jobs. This attitude, coupled with past mismanagement of tribal funds has insured that Pine Ridge and its communities be labelled "one of the poorest communities in the United States". These actions, past and present, hold little hope for a prosperous and independent future, and the people have taken it upon themselves to work toward self-sufficiency, since dependence on a government that is shirking its responsibilities and has helped to foster this status quo of poverty for ulterior motives such as land claims and mineral wealth under the lands of the Oglala people, seems quite hopeless. A poor people, a people made dependent on the federal or state governments will find it difficult, if not impossible, to apply their rights as they see fit. In America, it goes: "Take what you can get, and to hell with everyone else". To fight this 'benign neglect' that masks not so hidden motives, the people see their last hope in the traditional ways of sharing and co-operation. If this were a Third World area, such actions would be considered "subversive and communist inspired" and they would be put-down by military regimes supported by American arms, money and backed by corporate designs on indigenous wealth that promise 'economic stability'.



While Native people have tended to describe indigenous People as belonging to a Fourth World, the reality of reservation life makes it seem like Third World communities from GRASSY NARROWS to PINE RIDGE, all dependent on what the powers that be have already outlined for their futures, or the future of the land and resources. The people and their lifestyles are the things that must change, or disappear.

Native ways and tradition have constantly been under attack in the government's battle to gain the mineral wealth and fight the land claims. These ways are replaced by American lifestyles and dependency. An example is housing (see Notes 16/1). The pre-fab houses common on reservations

were not meant for the bitter winters, and as people started to live together in traditional extended families to share expenses and deal with survival, the government began cutting program money (similar to the Aid to Dependent Children) paid to eligible families. They cited that this co-operative action has rendered families ineligible. The government wants people in American-style nuclear families, not traditional extended families.



People said this attack was meant to keep reservation life unbearable and help force people off the reservation, or into towns and away from tribal lands that it in the future may be turned over to development for energy, water and land crazed America. The new relocation program is being pushed overtly, this would mean an end to reservation and traditional lifestyles, and an opening up of the then vacant lands for energy development for "Economic Self Determination" as the term is called in Washington DC. It really means Termination through economic means, and creating energy enclaves on Indian Land (land that may still retain Indian 'tax-free' breaks for corporations). These would forever be: National Sacrifice Areas for America's energy addiction and unwillingness to deal with its self-created problems and treaty responsibilities.

Native people are supposed to negotiate with the corporations and governments to gain the 'best deal possible' for the economic future. But if the past is any indication, those who are entrenched in positions of power due to imposition of 'government recognized tribal authorities' are the ones who gain. The 'people' must then be content with whatever jobs or 'shares' are available after graft is skimmed of the top, and royalties are placed in 'trust'. This trust money often can not be touched, unless approved by some federal agency. Programs must resemble American and westernized concepts of jobs and hierarchy, thereby fostering more dependency, even if it is nominally in control by 'the Indian people'.

Tribal Councils (those Indian Reorganization Act tribal authorities approved by the government through 'democratic principles' and forced upon Indian people) have been called to task for allowing misappropriation of funds. This smoke-screen has been used by the Reagan administration to justify the cutbacks and force (once again) whole Indian communities into this Economic Termination policy. These problems are due to the system itself, that allows a hierarchy of 'recognized tribal trustees' to negotiate for the people while entrenching their own positions over the grassroots people. While non-cooperation by traditionals may seem to legitimize these actions, traditionals historically do not participate due to their principles. This vacuum has created the trustee system and the appearance that they are truly 'democratic'. Certain trustees are little better than dictators, corruption has been commonplace, but is inherent in the American way, and reinforced by the legal grey areas that Reservations are all about. Laws allow police to come in and take criminals, but not corrupt officials, due to their political or economic power.

To stay with this system will mean greater dependency, breakup of Indian lands and family structures and death of culture in favor of wage labor and jobs and health risks through development. Without strong cultures and independent thought and action and proper application of treaty and human rights, the land claims and resource development issues can be diluted and turned to favor the federal and state powers, leaving the Native People as economic hostages, and creating economic breaks for developers on 'Federal-Indian' lands.

Read on how the Oglala people are seeking the assistance in materials tools to insure their self-sufficiency. You can help in money and material, but the people will supply all the hands and energy and direction. They need help, but on their own terms.

Simple farming tools may seem like unlikely weapons against the power of governments and corporations, but the power resides in the people and in direct action; it is a beginning. We do not mean to offend those Tribal Councils that seek to help the people, but Unity is needed among all people to seek the self-sufficient path, the less dangerous paths for our children, cultures, health and lands. If Tribal Councils could not fully apply the funds they received in the past, what will happen now that these funds are further reduced? Unity means to work for the people, in services and land claims. Division aids only the governments and the corporations. We can thank the right-wingers for allowing the corporations to get a foothold and unite us in opposition to work toward self-sufficiency, and for 'getting the governments off our backs' (so we can feed at the corporate troughs), but UNITY is needed to negotiate and fight on our own terms.

Wounded Knee Wacipi Committee Wounded Knee Subcommunity

We are in the process of organizing gardening projects within the community of Wounded Knee. There are approximately fifty families, or Tiyoospaye's, who have expressed interest in the project of growing their own food supply. The Lakota people are in agreement that the present system of feeding the people is very lacking, as the USDA commodities and food stamp programs do not meet the needs of the people. This is justification enough for the Lakota people to wish to control what goes into their physical make-up.

In the past twenty years, there has been an alarming rate of Lakota people contracting diseases such as diabetes, which has afflicted approximately 40% of the elder population, and tuberculosis, which rate is twelve times the national average here. These and many other health conditions can be linked directly to the diet of the people. Malnutrition is also affecting the health of the Lakota children, which can be brought up to par with proper diet, if the people will it so.

The Department of Agriculture and The National Disaster Fund for FHA farmers have allowed white ranchers and farmers to overgraze and deplete the soil on Lakota land, leaving it fallow. These white ranchers and farmers have collected disproportionately large incomes from leasing Lakota lands through the hands of the BIA, while the Lakota people continue to go undernourished and underfed. This issue also points out that the present leasing policies have led to irreparable damage to the land, which is contrary to Lakota thought and philosophy.

The majority of people we have spoken to would rather lease or sharecrop their lands to lessees of their own choice, rather than letting the BIA decide these matters for them. In this way, parity as to

short term results would be very heartening to the people. Eventual control of our own destiny is what we hope will unite our people in a common cause.

We have zero funds to start out with, but we have the land, the spirit, and the Lakota manpower to accomplish what we set out to do. By the end of April, 1984, we will be able to fence off the areas to be utilized, and get the areas tilled and ready for the planting. There is also a critical need for reforestation in this area, as there is little firewood left, due in part to the Dutch Elm disease.

We are looking for all types of seeds; Hybrid, Non-Hybrid from old stock such as corn, beans, and squash. Also, fruit tree saplings adaptable to this area, as well as hardwood trees, such as ash, cottonwood, chimes elm and poplar.

If there is any information available that you would know of, please contact us at:

Wounded Knee Wacipi Committee, c/o General Delivery, Wounded Knee, So. Dakota 57794

DOROTHY ROWLAND
President,
Wacipi Committee

LEOLA HOLDER
Secretary,
Wacipi Committee

ELMER BEAR EAGLE
Vice-President,
Wacipi Committee

Oglala Sioux Indian Community Seeking Economic Assistance

Following severe winter weather that left over 350 families homeless on the Pine Ridge Reservation in South Dakota, a spark of self sufficiency has been rekindled. According to investigations completed recently by the *Denver Post* newspaper, the poorest people in America live on the Pine Ridge Reservation. This is based on U.S. Census Bureau figures, which report a per capita family income there of just \$2,637.00 per year. Pine Ridge is the second largest Indian reservation in the United States, with a population of 13,300 Oglala Sioux, and yet they have an unprecedented 82% unemployment. There are only 2,300 jobs, and 1,600 of these are federal, state, social service, or Tribal government positions. State Welfare pays each man, woman, and child recipient just \$54.00 per month. Food costs are high in this area, and it is virtually impossible to purchase an ample supply of food to last a month.

According to some of the investigative research done by the *Denver Post*, government grants to all of the Indian programs this year won't equal the purchase price of even one aircraft carrier. Between the drastic block grant reductions to the Oglala Sioux Tribe, and the fraudulent misappropriation and mismanagement of the funds they have received over the years, very little has ever gotten to the intended programs. There are documents showing the disbursement of funds from an Estate in the amount of \$150,000. The money was supposed to go to the Wounded Knee Subcommunity, which is located in the Wounded Knee District. The Tribe somehow managed to see to it that not even a single penny of it ever got to the Wounded Knee Subcommunity. Last year, the White House released its formal statement of the Indian Policy. Ronald Reagan set out a simple agenda; It is time for the United States to get out of the Indian business.

It is this sudden and abrupt void the White House is leaving that the Tiyospaye Crisis Center hopes to fill with public support, and by giving direct hand-to-hand assistance, and leaving the bureaucrats at home. "It is the intent of the Crisis Center to nationalize grass root support for helping these needy and deserving people, and assisting them in eventually getting away from the welfare and dependency rolls", states Tim O'Shea, Public Affairs Director. "Now is the time, more than ever before, for the people of America to aid those less fortunate than ourselves, especially when it comes to the original Americans. We took away their buffalo,

their culture, their means of survival. It is time we gave it back to them. The least we can do is assist them with gardening and domestic animal projects, so they can once again become an independent and proud people."

Anyone wishing to help may phone (303) 477-8090, or mail a cash donation, which is tax-deductible if made payable to the Tiyospaye Crisis Center, 4031 Osage St., Denver, Colorado 80211. Muriel Ashmore

Chairman, Tiyospaye Crisis Center

P.S. The Center has very solid references, such as, John Farrell and Ray Flack of the *Denver Post*, Susan Kinney of KRMA, Channel 6, Denver, Co., Stewart Jacoby, of KMGH, Channel 7, Denver, Co., and Mark Tilson of KILI Radio Station in Porcupine Butte, S.D., to back up the aforementioned facts and figures. Also available are slides, video and cassette tapes and photographs.

BUFFALO DONATED TO WOUNDED KNEE

In response to this survival crisis, people such as Dave Whittlesey, a rancher in Steamboat Springs, Co., has offered help, but not just money. Whittlesey has a deep regard for the buffalo, the land and the Native people, and felt this donation would go toward much more positive feelings and actions than money. Four buffalo, the beginnings of herd, are due in Wounded Knee by June 15.

Other Wacipi members have enrolled in a Log Cabin Building program in Three Forks, Montana. This Log Cabin project will need much coordination among Natives and non-Natives to start the building of homes at Wounded Knee community. The Wacipi Committee stated that 100 homes need to be built, but the first house will be the most important step in making all these plans a reality. Construction designs and plans, local logs, other outlets for logs and kits, transportation, tools, and training courses and instructors are all needed to accomplish this specific project.

NOTES talked to Walter Littlemoon at the Tiyospaye Center in Denver. Littlemoon was very optimistic about the work done so far. He felt that any response would take some time, but the people are responding very positively. Litter and abandoned cars are disappearing, grass is planted, alcoholism is on the decline visibly, people are talking and happy about the projects, taking pride in gardens and houses that are still in planning stages. The spirit has returned to the people.

(The past pessimism and optimistic future were talked of over the phone.) It is hard for people who only eat once a day. Winter will come again, and these projects must well be under way by then. They received good donations of winter clothes, and will probably need more before next winter (coats, jackets, shoes, sleeping bags). There are no telephones and little electricity, no transportation. Vans or any vehicles are needed for people to at-

tend meetings and join the work or shop where goods are less expensive. Once people are trained and transportation worked out, then young people can be taught and work begin on housing and agriculture-livestock projects. Their tools are spread out over the reservation and being tracked down (chainsaws, carpentry, etc). A wild horse project is also being discussed to see if they will take to the plains, and the whole concept of leasing to outside ranchers must be ironed out to return the land to the people.

The Wounded Knee people have formed a Elder's Council for advice on the projects. One family member must attend each meeting of their councils and Wacipi committee. Churches are closed down or few in members, yet have pumped money into the Church, while doing nothing for the people who are their members. HUD built a cesspool that contaminated a creek, and ruined the fishing and sport. Voting and participation in the Tribal Council has meant little progress on the problems. These new projects have done more for the people in a few months, than 20 years of Tribal Council arguing and federal programs. Tribal Councils continue to argue among their districts, while ignoring those like Wounded Knee subcommunity, whose few votes are meaningless. Now that the community has realized they control their destiny, they say nothing will be done without the community people's support and action. They will not be dictated to, the land is theirs to work toward self-sufficiency and not ask for approval. Wounded Knee will probably be punished, but the little help they received in the past will not be missed.

The residents of Wounded Knee need moral support, besides the networking and material tools. They would like people to visit their community and witness the spirit in the projects and people. People once visited for days, and this spirit of family relations is important, people who were different sides now play games together. Sports are also needed for participation and health and friendly gatherings for the young. They said that those educated people merely argue over numbers all the time, and the people have decided not be statistics anymore. The young have been brainwashed, and elders intimidated to comply with programs. Meetings are conducted in the Lakota language, so all business can be understood at the Wacipi and Elder's meetings. Control of the community is back in the hands of the people, but they realize that UNITY will make these dreams and projects take root much faster. Without the limited programs to fight over, and with the common goals of survival and self-sufficiency to work toward, UNITY can be accomplished to replace frustration and jealousy.

Harsh words come from years of frustration, but when a community can be strong again and stand by itself, it should strengthen all those who surround it. The time for words is over, and time for positive action to begin.



by Naiche Wolf Soldier
and Robert Free

Much attention is given to the possibility of a nuclear accident at some reactor owned by a corporation or of a nuclear exchange between Russia and the U.S. by the pressing of a button ordered by a politician or general gone insane. The devastation and horror that would befall our Earth as experienced by victims of Nagasaki and Hiroshima is something we all must work to prevent from happening.

However, there doesn't have to be a bomb blast to kill people with nuclear technology nor a bomb blast to destroy vast areas of land. None know this better than the Indian nations in North America whose resources have been misused to serve as the backbone and foundation of the nuclear establishment.

Several factors are responsible for this situation: the natural location of resources; the mutually beneficial relationship that exists between government and business; apathy by the public, government and media toward Indian issues; and the lack of political clout of Indian people.

Indian Lands Are Source

Studies by the U.S. government place 80 percent of all uranium reserves in the United States on Indian reservations. The largest concentrations of uranium are on the lands of the Navajo, Ute, Hopi, several Pueblos of New Mexico and Arizona, the Sioux reservations and their Sacred Black Hills of South Dakota, and the Spokane Indian Reservation in Washington state. From 1978 to 1983, 100 percent of all uranium mined came from Indian lands. Oil companies now have managed to gain control of 76 percent of the uranium reserves.

The U.S. Department of Energy estimates that 33 percent of all strippable coal reserves in this country are on Indian lands. Oil companies own over 57.5 billions tons of the 100 billion tons of coal reserves. Oil companies are energy companies exploiting any and all resources that can produce energy, and have been investing profits into alternative sources of energy besides petroleum-based sources. These energy companies have a huge stake in Indian lands, and a closer examination reveals that not only do 12 oil companies own 76 percent of uranium and a majority of coal reserves, but also most of the industry, from mines to the processing mills needed to extract the uranium from the ores.

One might wonder how corporations could have acquired so much of the resources on Indian lands. Corporations have with ease obtained access to Indian lands through consent of the Secretary of the Department of the Interior through its Bureau of Land Management and Bureau of Indian Affairs, and other branches of the Interior Department. For example, in 1975 the U.S. Geological Survey joined with the U.S. Bureau of Mines and the U.S. Bureau of Reclamation in a massive search for non-petroleum energy resources in the Great Plains. Uranium was found to be present over a wide area of the Pine Ridge and Hopi-Navajo reservations.

The USGS concluded that "the numerous potential pay zones" and "the relatively shallow drilling depths...combine to make the Pine Ridge an attractive prospecting area." Corporations use these federal funds to plan and map out strategies for growth and expansion. Through the puppet governments it has placed on the reservations, the BIA obtains permission for corporations to exploit the resources. The heads of Tribal Governments sign contracts at the insistence of the U.S. government. The BIA allows mineral companies to pay very little for the land's resources. In 1975, Indians received royalties of 60 cents per pound of uranium while the market price was \$30.00 per pound. The difference goes to the energy corporations which are in constant pursuit of more and more profits. The price of uranium rose to \$69 in 1978 making Indian royalties less than 1 percent of market value. Of the 339,870 acres leased for uranium development in 1976, 95 percent of land leased was on the Navajo Reservation in the Four

TARGETED FOR DEATH Native American Lives and Land Threatened by Uranium Mining

Corners Region. Today, 787,570 acres of Navajo land have been leased.

The Chairman of Exxon Corporation has been trying to convince the government to declare the Four Corners Region an energy basin that should be devoid of federal regulation as a sacrifice area. From 1936 to 1976, 1.8 million acres have been taken away by government action alone. The threat has always existed to take away Indian land by whatever means necessary. It is now happening primarily because of the DOE strategy based on the 1973-1975 reports of the Trilateral Commission, a consortia of corporate executives, high-ranking officials, and the security chiefs of the western energy countries. The basic strategy is contained in the report "Energy: A Strategy for International Action," a thinly veiled plan to extract extremely high profits for benefit of the oil and nuclear industries through manipulation of world energy resource markets.

The multinational oil and uranium cartels in 1979 showed profit increases over 1978 to 120 to 190 percent.

The results have created much suffering to human life and natural beauty, while government agencies entrusted with the safety of the public look the other way. Conducting business devoid of federal regulations and concern for Indian lands has been going on for some time. Indian people's efforts to bring to light the effects of uranium development on the health of the people have gone unheard.

38 Percent Miscarriage Rate

In December 1979, 38 percent of the pregnant women on the Pine Ridge Sioux Reservation miscarried in one month. Women of All Red Nations (WARN), an organization of American Indian women, weren't satisfied with government investigations and decided to do their own investigation. Rates of miscarriage were found to be twice as high as the national average, with high rates of bone and reproductive organ cancers also. At the insistence of WARN, the Indian Health Service conducted water tests, which revealed gross alpha radiation levels at or higher than the maximum federal safety level of 15 pico curies per litre, in several communities on the Pine Ridge Reservation. In Manderson the level was 19, in Evergreen 15, in Ogalala 25 and in Slim Buttes 50.

Ogalala and Slim Buttes are on the westernmost part of the reservation closest to the Black Hills development area. The Indian Health Service and the EPA denied WARN's request for clean water for these and other communities, saying more tests were needed. Finally, after more protests, the Indian Health Service attempted to dig wells for Slim Butte four times. Two went dry, one caved in, and the fourth contained a gross alpha level of 70, the highest radiation level on Pine Ridge discovered yet. The U.S. government now says the people should move or haul their water from elsewhere. The radiation has leaked into the water supplies from mining operations since 1951. Since then, 3.5 millions tons of radioactive tailings have resulted.

Eighty-five percent of radioactivity is left in the tailings, or waste product, of the manufacturing process. Though 20 uranium mills are operating as of this writing, there are also 24 abandoned mill sites closed between 1940 and 1974 which left 27 million tons of tailings. Uranium mill tailings are blown like dust over long distances by the wind. They are grey and sandy and are easily mistaken for

un-milled soil. Over 1,800 metric tons of tailings are released each day from an operating mill. In 1978, 113 million tons of tailings were counted at active sites. At each site, 250 acres of land must be permanently committed to storing tailings exposed to erosive forces of wind and water. Liquid mill wastes are usually stored in holding panels behind dams. It was such a dam that broke and released the largest spill ever near Church Rock, New Mexico in 1979—on the Laguna Pueblo reservation. These wastes have seeped into the water supplies in vast areas of Indian country in the Great Plains and Southwest, affecting not just Indian but non-Indians, agriculture and livestock. The corporations that created the tailings don't take responsibility for them, and the government that allows this development to continue looks the other way.

133,00 Acres Secretly Signed Away

On June 26, 1975—while the F.B.I. attacked a traditional encampment in Ogalala on the Pine Ridge Reservation in South Dakota—there was a secret transfer of one-eighth of the entire reservation (containing large deposits of uranium) from the Tribe to the U.S. government, totaling 133,000 acres. The government was successful in diverting all attention to the F.B.I. attacks as they raided several camps that were preparing to prevent the land transfer. Leonard Peltier was convicted of aiding and abetting in the deaths of two F.B.I. agents on the Pine Ridge Reservation in June 1975. Leonard's case is linked directly to the theft of resources from Indian lands.

Nuclear exploitation at the expense of Indian land and people in the name of "national security" must be stopped. The anti-nuke movement must support the struggle for freedom of Indian political prisoners such as Leonard Peltier whose charges come directly from the defense of Indian land and people from U.S. government attack. People everywhere must see the necessity of solidarity with American Indian struggles and take a stand against the U.S. government and corporate strategy to isolate Indian people and suck dry the land and life. It is in the best interests of all people to help stop exploitation mining and milling of uranium at its sources, not only on Indian lands, but throughout the entire country.

We need help to free Leonard Peltier, to sue the nuclear industries, to shut down mining and pollution on our lands, and to remove for all time the fear of nuclear annihilation. The success of our efforts will help protect the future for coming generations yet unborn.

We call upon all anti-nuclear movements, regional and nations, to come together and strategize to stop nuclear proliferation at its sources. Laying across railroad tracks are symbolic, after-the-fact acts, while at the source, American Indian people are dying, and the land is becoming a dump upon which the heap and refuse of America's technology is left to rot.

Ownership of Uranium Reserves

KERR-MCGEE	35.5%
GULF OIL	18.5%
CONOCO	5.8%
GETTY OIL	4.6%
EXXON	4.0%
ATLANTIC RICHFIELD	3.6%
PHILLIPS PETROLEUM	2.8%
TENNECO	2.0%
TEXACO	2.0%
STANDARD OIL-INDIANA	2.0%
UNION OIL	2.0%
STANDARD OIL-OHIO	1.2%

We look forward to your helping us to activate the mechanics of resistance. The Leonard Peltier Defense Committee, 2524 16th Ave., Seattle, Washington 98144; (206) 322-6261 or 322-6262 (Reprinted from Northwest Passage, April 1984)

Bioregional Grounding: Stepping Back Onto Our Planet

Peter Berg

Where do any of us actually live?

Since the advent of Industrial Age consciousness only about two centuries ago (and for only the last few decades in most of the world) the answer to this literally basic question has been framed in progressively more urban, statist and technological terms, rather than in those of the processes of life itself. Ask the new person you meet and expect at least part of this reply, "In a numbered house on such a street, in some section of a city, in a particular state or province or department, of ?nation-state, in a First, Second or Third World power bloc. That is, when I'm not at ?, another place where I commute to work by car, bus, train, or airplane."

We all live within the web-of-life, of course. Our bodies and senses are those of mammals in the biosphere. All of our food, water and materials comes from processes of the biosphere. But during the Industrial Age, reaching a climax in the Late Industrial period dating from World War II, the fact of our interdependence with all life became a vague abstraction. We have suffered from the delusion of believing that our lives were safely in the care of machines. The separation between conscious human identity and locatedness, and the planetary life-web of which our species is part, is now critical enough to threaten the survival of both. We are in the absurd and tragic position of someone who sets fire to the house to keep warm in a freezing blizzard, destroying ever-widening ranges of life without consciousness of our ultimate bond with them.

How do we rediscover where we actually live?

Bioregions are geographic areas having common characteristics of soil, watersheds, climate, and native plants and animals that exist within the whole planetary biosphere as unique and intrinsic contributive parts. Consider them as positing the diverse and necessary distinctions of leaves from roots, or arms from legs. The Amazon jungle, for instance provides so much oxygen that it can be counted as a lung of the biosphere. The Nile delta is a kidney for the Mediterranean Sea. Underneath and around the industrial grids of row-houses and factories, streets and sewers, highways and railways, oil and gas pipelines, legal jurisdictions and political boundaries, the natural geography of life continues to endure.

Everyone lives in some bioregion or other. Prior to industrialism the reality of inhabitation in a unique life-place was reflected in adaptive cultures that reciprocated with cycles and conditions of that place. Some strong examples still remain such as the Hopi's deeply sacred involvement with arid cultivation of corn, rain, mesas, and respectful grace in the American Southwest. Some vestiges continue to haunt the designs of nation-states such as the heroic persistence (after eight centuries' domination) of Welsh language and culture on the western side of England's principal topographical divide. Thoroughly adaptive cultures are native human mammal interactions, as natural as any other aspect of the life of a bioregion.

For most people, however, inhabitation of a unique bioregion has lost pre-eminence as a fact of survival. While this condition prevails no bioregion is secure from the threat of being crippled in its ability to nurture life. "Cut down the Amazon jungle for newspaper pulp, we need to read about fluctuations in oil prices." "level the Hopi's Black Mesa, we need coal to produce electricity so Los Angeles' lights can burn all night." There is no way to ensure the survival of the biosphere without saving each bioregion, and it is especially important for anyone living within industrial society to begin cultivating bioregional consciousness.

Reinhabitation is a term for undertaking the practices of living-in-place, becoming part of a bioregion again. A first step is to become familiar with the specific characteristics of the place where one lives. Wet and green northern California, for example, isn't continuous with the dry desert portion of the state. Northern California is a separate natural country, "Shasta." The Ozark Mountains are a distinct raised lime-stone formation with a unique natural identity of watersheds and vegetation straddling the border of Arkansas and Missouri, the bioregion of "Ozarkia." Ocean-influenced areas of northern Maine in the United States and New Brunswick in Canada share the same bioregion, "The Gulf of Maine."

In Europe bioregions often coincide with traditional homelands of "national minorities" of nation-states: Cymru (Wales) and Alba (Scotland) in England; Breizh (Brittany) and Corsu (Corsica) in France; and Euskadi (Basques) and Catalune

(Catalonia) in Spain.

Any place is within a bioregion. Every metropolis exists in a natural locale: Manhattan in the lower Hudson River valley; London in that of the Thames. Suburbs, towns, villages, rural farming areas, forests and national parks are all within specific bioregions.

Once the extent and character of a life-place is determined, reinhabitory approaches can be taken to an impressively large number of activities and problem areas. Education and awareness have a special priority at present, and bioregional study groups have already emerged in over fifty areas of the United States and Canada. They produce newsletters and information "bundles" on their bioregions, and often choose particularly immediate political issues for emphasis. In Shasta, for example, the Frisco Bay Mussel Group evolved into an adamant voice for opposing interbasin transfers of northern California water to the south and Los Angeles, and in the 1982 election was active in defeating what up until now was a common practice (over 90% of Shasta voters opposed the latest diversion scheme; the largest single-side vote in California history). Bioregional approaches to natural resources activities are perhaps the most directly obvious and in Shasta they are currently employed by groups working to restore native salmon runs in rivers and reforest logged-over areas with indigenous trees.

In the Sonoran Desert bioregion which overlaps the United States-Mexico border on the Rio Grande River reinhabitants are introducing "new crops" for agriculture that are, in fact, native plants.

Renewable energy designs for communities founded on bioregional considerations are being proposed for areas as dissimilar as the Connecticut River valley in New England and the Willamette River valley in Oregon. The difference between bioregional renewable energy designs and those of alternative energy schemes in general is that they are based on naturally native watershed, biomass and materials considerations rather than imported solar hardware.

Bioregional celebrations of equinox and solstice days is becoming widespread. These usually begin with sunrise observance and can include crafts or barter fairs, homegrown foods and music, nature walks, and bioregional educational or political talks.

Bioregional political groups including Ozarks Area Community Congress, Kansas Area Watershed Council, Reinhabiting New Jersey, and High Plains Alliance (Wyoming) have formed to develop platforms based on restoring and maintaining their life-places. They place characteristics of the bioregion—soil, watersheds, native plants and animals, and adaptive culture—beside political issues such as community development, energy, waste disposal, resources utilization, agricultural policies, and employment. Positions are taken in terms of which outcomes are most beneficial for the continued life of the bioregion. (In 1984 there will be a North American Bioregional Congress to consolidate common considerations for these groups.)

The reinhabitory bioregional movement is still emerging and will eventually generate many more place-located groups and influence more areas of post-industrial concern such as alternative economics, permaculture, alternative technology, renewable energy, and design of new communities. For decentralists in general the concept of a bioregion answers the question, "Decentralize the where?" Anti-nuclear activists are becoming pro-bioregionalist. Local food cooperatives and local natural resources defense groups are finding that organizing along watershed and bioregional lines makes them more effective.

Bioregionalism is a significant step beyond either conservationist or environmentalist thinking. It is directly addressed to the fate of the earth, not as merely an "ecological" issue, but as the central issue that human civilization must address.

(SOURCE: Planet Drum Foundation, P.O. Box 31251, San Francisco, CA. 94131)



S/BGAYE 81

Permaculture: An Introduction by Bill Mollison

THE TERRIBLE TIME OF DAY

I don't think anybody has summarized what is happening on the face of the earth.

In order to change our ways, we seem to need to terrify ourselves, anticipating tidal waves and catastrophes. Now those things may come off, and the San Andreas fault may shift. But we can't do much about that. What is really happening is something for which we, as human beings, are personally responsible. It is very general. Almost everything we see applies everywhere.

The real systems that are beginning to fail are the soils, forests, the atmosphere, and nutrient cycle systems. And it is we who are responsible for that. We are the ones who are causing that. We haven't evolved (anywhere in the west, and I doubt very much elsewhere except in tribal areas) any sustainable systems of agriculture or forestry. We don't have a system. Let's look at what's happening.

Forests have been found to be far more important in the oxygen cycle than we ever suspected. We used to think oceans were the most important element. They are not. Not only are they not very important, contributing probably less than 8% of the oxygen in the atmospheric recycling, but they are beginning to be oxygen consuming. If we release much more mercury into the seas, the total ocean will be oxygen consuming. The balance is changing. Therefore, it is mainly the forests that we depend on to preserve us from an anarchic condition.

Of the forests, some are critically important, like the evergreen forests, of which there are two extensive systems. One is equatorial, multi-species; and the other, the cool evergreen forests of the Russian tundra and the southern evergreen forests. Rain forests are critically important in the oxygen cycle, and in atmospheric stability.

The forests also provide a very large amount of our precipitation. When you cut the forest from ridges, you can observe the rainfall itself fall between 10% and 30%, which you could possibly tolerate. What you don't see happen is that the precipitation. It is quite possible on quiet clear nights with no cloud, no rainfall recorded anywhere on any gauges, to have a major precipitation in forest systems. It is particularly true of maritime climates. But it is also true of all climates. Therefore it is possible to very rapidly produce semi-desert condition simply by clearing trees from ridge top. This is being done at a great rate.

It is the character of the forest to moderate everything. They moderate excessive cold and heat, excessive run-off, excessive pollution; and as they are removed, immoderate extremes arrive. And of course, it is the forests that create soils. They are one of the very few soil-creating systems that there are.



What is happening to the forests? We use a great many forest products in a very temporary way — paper, and particularly newspaper. The demand has become increasingly excessive. At present we are cutting one billion hectares per annum in excess of planting. But in any one month that can rapidly change. Last month, for instance, that doubled because of the clearing of Mississippi bottom land forests for soy beans.

Of all the forests that we ever had, as little as 2% remain in Europe. I don't think there is a tree in Europe that doesn't exist because of the tolerance of man or that hasn't been planted by man. There is no such thing as a primeval European forest. As little as 8% remain in South America. And 15% I think, is a general figure in other areas. So we have already destroyed the majority of forests, and we are working on a rather minor remnant. Cutting rates vary, depending on the management practices. But in general, even in the best managed forests, we have a constant loss of 4%, giving 25 more years to go. But in fact, what we observe throughout southwest Asia, and in South America, and throughout the third world, and wherever multi-nationals can obtain ownership of forests in the western world, is about 100% loss. It is a "cut and run" system.

We have long been lulled into a very false sense of security by reassurances that the logging companies are planting eight trees for a tree cut. What we are really interested in is biomass. When you take something out of the forest in excess of 150 tons, and put something back which doesn't weigh much more than ten ounces, you are not in any way preserving biomass.

What are the uses to which we put forests? The major uses are as newsprint and packaging material. Even the few remaining primeval forests are being cut for this. Forests that had never seen the footsteps of man, that had never experienced any human interference, are being cut for newsprint. Those are forests in which the trees may be three hundred feet to the first branch, gigantic cathedrals. They are being chipped. There are trees there that are much taller than your redwoods, that are being cut and shipped out as chips. So, for the most part, we are degrading the primeval forests to the lowest possible use.



That has effects at the other end of the system. Waste products from forests are killing large areas of the sea. The main reason why the Baltic and the Mediterranean and the coast off New York have become oxygen consuming is that we are carpeting the sea bottom with forest products. There are, broadly speaking, about twelve thousand billion tons of carbon dioxide being released annually by the death of forests. We are dependent on the forests to lock up the carbon dioxide. In destroying forests, we are destroying the system which should be helping us. We are working on a remnant of the system. It is this last remnant which is being eroded.

The effect of this on world climate are becoming apparent both in the composition of the atmosphere and in the inability of the atmosphere to buffer changes. In any month now we will break the world record in some way or another. In my home town we are very isolated and buffered by ocean and forest, but we had a succession the windiest, the driest, and the wettest month in history, in two hundred years of recording. So really what's happening in the world climate is not that it is tending towards the greenhouse effect; it is not that it is tending toward the ice age; it is starting now to fluctuate so wildly that it is totally unpredictable as to which heat barrier you will crack; but when you crack it, you will crack it at an extreme, and you will crack it very suddenly, and it will be a very sudden change that takes place. Until then, we will experience immense variability in climate. That is what's happening.

We can just go cutting along, and in maybe twelve more years we won't have any forests.

Look, though, at still another factor. It would be bad enough if it was just our cutting that is killing

off forests. But since the 1920's, and with increasing frequency, we have been losing species from forests to a whole succession of pathogens. It started with things like chestnut blight. Chestnuts were 80% of the forests that they occupied. So a single species dropping out may represent enormous biomass, enormous biological reserve, and a very important tree. Now, curiously enough, and not noticed by most people, but now pointed out by Richard St. Barbe Baker is that, the trees that are going, are those with the greatest leaf area per unit. First, chestnuts, with maybe sixty acres of leaf area per tree. Then the elms, running about forty. Now the beeches are going, and the oaks, the eucalyptus in Australia and Tasmania. Even the needle leaf trees in Japan are failing. The Japanese coniferous forests are going at a fantastic rate; so are the Canadian coniferous forests, and the Russian coniferous forests.

Now, we come to a thing we are calling **The Phasmid Conspiracy**. Each forest varies in each country in that its elms, its chestnuts, its poplars, its firs, are subject to attack by specific pathogens. Insects are taking some sort of cauterizing measures. The American reaction would be to spray; the British reaction would be to fell and burn; and in Australia, the reaction is to say, Aah, what the Hell! It's going to be gone next year, let it go!

Really, is it these diseases? What are the diseases? Phasmids are responsible for the death of eucalyptus. There is the cinnamon fungus. In elms, it's the Dutch elm disease. In the poplars, it's the rust. And in the firs, it's also rust. Now do you think any of these diseases are killing the forest? What I think we are looking at is a carcass. The forest is a dying system on which the decomposers are beginning to feed. Now if you know forests very well, you know that you can go out this morning and strike a tree with an axe. That's it. Or touch it with the edge of the bulldozer, or bump it with your car; and then if you sit patiently by that tree, within three days you will see that maybe twenty insects and other decomposers and "pests" have visited that injury, and the tree is already doomed. What attracts them is the smell from the dying tree. We have that in Australia, because we have noticed it. Just injure trees to see what happens, and the phasmids come. The phasmid detects the smell of this. The tree has become its food tree, and it comes to feed. So whatever the gypsy moth is doing, it is coming in at the right time to clean up the tree and decompose it rapidly so that new life-cycles can begin. But we spray the gypsy moth, and this affects an enormous number of checks and balances.

So these are not the **cause** of the death of forests. The cause of the death of forests is multiple insult. We point to some bug, and say, "That bug did it." It is much better if you can blame somebody else. You all know that. So we blame the bug. It is a conspiracy, really, to blame the bugs, but the real reason the trees are failing is that there have been profound changes in the amount of light penetrating the forest, and in the quality of air, water, and soil.

Soils

As far as we can make out, we have lost 50% of all the soils we have ever had before 1950. We have been measuring pretty well since 1950. And we have lost 30% of the soils we had in 1950, and we will inevitably lose another 30% of the soils that remain. Now this is as true of the third world as it is in the western world.

The rate at which soils are created is at about four tons per annum per acre — much less in dry areas. These soils are created by the fall of rain and the action of plants. That rate varies. In the desert, they are being created at a much lesser rate; but in these humid climates, at about four tons per acre. Now if you don't lose any more than four tons of soil per acres per annum, you are on a break-even. But let us have a look at the usual thing. Usually in Australia we lose about twenty-seven tons of soil per cultivated acre per annum. You do a lot better

than that in America, however. Where you grow corn, you can lose as much as four hundred tons per acre per annum. While the average may be twenty, it will go as high as four hundred or five hundred tons. So we are not doing too well. In Canada, they are measuring the humus loss, and that is about the same. There, they are running out of humus. In the prairies, where they started with good humic soils, they are now down to a mineral soil base.

Now here is something that should be of interest to each of us. For every head of population — whether you are an American or an East Indian — if you are a grain eater, it now costs about twelve tons of soil per person per year for us to eat grain. all this loss is a result of tillage in agriculture. As long as you are tilling, you are losing. At the rate we are losing soils, we don't see that we will have agricultural soils within a decade.

Apart from the soils we are losing directly by tillage, we are losing enormous quantities of soils to what is called desertification. In the state of Victoria, in Australia, we are losing eight hundred thousand acres this year to salt. That means not only a loss of soils which are tilled, but also a loss of the soils that we don't till, soils that are tending to disappear from agriculture of their own accord.

Now the main reason for soils disappearing is the cutting of forest. And almost always the cutting of the forest is remote from the site where the soil is lost. That is, you can do nothing if your soil starts to turn salty here, because the reason lies way up the watershed, maybe a thousand miles away. We are now starting to get soil salting in humid climates in Australia. It is becoming a factor out of place, really. It is not only occurring in deserts. It is occurring in quite humid, winter-wet climates. Now how did that happen?



It is not a simple process, but it is easily understood. the rainfall, as it falls on hills and penetrates forests, has a net downward transfer. If we remove forests, actually what we have it a net evaporation loss. Forests transmit clean water down, and they release clean water into the atmosphere. Now this net downward transfer carries with it the salts which are an inevitable part of that additional four tons of soil per acre which is produced from broken down rocks. Now these normally travel on out in what we could characterize as deep leads. They are not surfaced systems. Fresh water runs off the surface and soaks down. Even in humid climates, we have much saltier water at depth than we have on the surface. This is because the trees act as pumps to keep the deep leads low. That's the whole process.

Now if we cut the trees off, the deep leads rise at a measurable rate, and they are rising measurable across enormous areas in America and Australia. When they are up to about three feet below the surface, the trees start to die of "phasmids;" and when they are up to about eighteen inches below the surface, other crops start to die; and when they reach the surface, they evaporate, and the soil visible goes to salt. Then the Australia government starts providing free pumps to farmers, and they start pumping out the salt water. Where can they discard the water they pump out? Big problem.

The next step is to have concrete delivered in, so it will now be water diverted from the rivers that soak into the soil, while they are pumping the salt water off to the sea. And they have to be doing that forever. You now want a thousand thousand pumps. At the same time that the government is supplying pumps to farmers, they are leasing additional wood-chipping licenses to the Trans-National Company. Trans-National is doing very

well. It is selling pumps on one hand and wood chips on the other. It is a happy circumstances for some people.

Most people, however, aren't doing very well at all. So we are losing soils and increasing desert at a simply terrifying rate. And that is without any plowing for agriculture. You ask if the analysts of the multi-nationals firms are aware of these problems? No, they have degrees in economics and business management and all sorts of irrelevant areas.

Mining

Mining is also a major factor in salting on a local basis, and has accounted on its own for the whole loss of hardwood forests in areas of western Australia, and no doubt elsewhere. Mining brings up a lot of residues which are evaporated on the surface.

The largest single factor in Britain causing loss of soils is the construction of highways. It is also a major factor in America. In Britain, I think there is a mile of highway for every square mile of surface. And highways are being rapidly extended on the supposition that you will never need the soil, and that highways will enable you to increase energy use. Highways account for permanent loss of soils, as do cities, also.

Cities are located on the eleven percent of the good soils of the earth. Canada is an interesting example of where cities are liable to obliterate the top quality soils, without any other factor, and in this decade, leaving agriculturalists to move on to less sustainable situations. At the same time, we are calling for at least a sustained productivity, and in some cases an increased productivity on the soils that remain. Now as the loss of agricultural soils is largely due to the excess application of energy — mechanical energy, and also chemical energy — then the fact that we are attempting to sustain productivity on the remaining soils, means that the rate of loss must increase, due to the fact that we are using more and more energy on less and less surface.

There are other factors working for loss of soils. In the arid southwest of this country, there is a sort of cut and run agriculture in which you sink a bore and pump up semi-saline water on to annual cultivated crop. You keep this up for four years, and by then the surface is heavily mineralized and you must seek another area and sink another bore, which results in a sort of carpeting destruction. You can see it. There are two or three good years, then the returns fall below economic level. The soils are usually glued together with carbonates and they give up. PH's rise by about two factors per annum (or 100 times). You might start at pH eight and rapidly go to eleven. It is then that you pull out.

We look now at wind deflection of soils. This has brought about a failing of the inland soils in America. There are soils blowing out to Los Angeles and falling as red rain. Soils from central Australia marginal areas are falling on cities as a sort of finely diluted mud, measurable at 12 tons per acre per day. Wind is a major factor in soil loss. The drier it gets, the more wind becomes the factor that we look to. We don't expect to see much agricultural soil by 1990 or 1993; somewhere around there. And there will be a lot of frantic activity on the few remaining patches of earth.

We don't have to look any further than the soil, or any further than the forest, to see a quick-time finite world. I think we can say with confidence that we don't have a sustainable agriculture anywhere in the world, or a sustainable forestry.

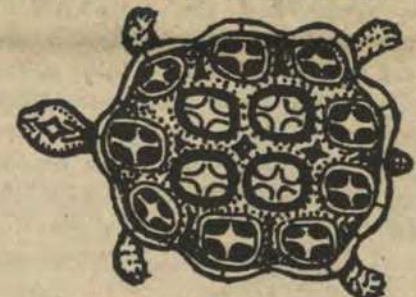


Water

Let us move on to water. Even a decade ago, somebody said that water would become the world's rarest mineral. The water table everywhere now is falling rapidly. These are very ancient systems we are playing with. Many of them are about forty thousand years in evolution. No longer is there any way you can get cheap surface water. If you could, Los Angeles would buy it and use it. A major factor in this is the way we seal everything over in cities and towns. We don't get any addition to soil water. We seal over huge areas with highways.

We don't return water to the water table at all. As soon as water is in a river or creek it is gone. It is on its way to the sea, or it is evaporated on the desert salt pan. The flowing river is not really a very useful thing; it is on the way out. There are two very critical areas for water. One is within cities; the other is on the edge of deserts. Both are running into real trouble. Encroaching deserts are killing some millions of people now in Africa. It is visible from the area as mass migrations of herds and people out of the Sahara.

One of the approaching dangers has been the long term disposal of atomic waste in the deep waters. Some of these are beginning to seep through in the Sacramento Valley. You had better start counting the radioactivity coming through in your water supply, or the PCB's, or the dioxin- all of those are in the water table in Maine, New Jersey and California, and, I have an idea, in lots of other places as well. Industry has simply used deep bores to forcibly put dangerous wastes into the water table, with the result that large areas of this water table have started to become unviable. I think Boston has ceased to use its underground water. And you'll never be able to use it again. There will be no way you will ever clean that foul water up.



In many towns and cities now, water is running at 700 parts per million dissolved salts, which is at about the tolerance of the human kidney. At 1100 parts per million you would experience faintness, accumulation of water in the tissues, all sorts of problems. Most deaths from that commonly occur in the cities, in Perth and Adelaide in Australia, in Los Angeles. In all these areas, perhaps, we shouldn't be using water for drinking. It's ok to shower in, although in Atlanta the chlorine alone almost asphyxiates you when you shower. PCB's are a cause of sterility. I think about 20% of the American males are now sterile.

The fact that water is becoming a major scarce resource is manifestly ridiculous, because roughly half a million gallons fall upon this roof right here annually. But you could be very short of water here soon unless you build tanks or surface storages to catch the water.

Now of course the loss of trees has a pronounced effect on this increased scarcity of water in cycle. The water is not cycling. We are losing water on the surface of the earth. I think 97% of all water is locked up at all times and only 3% goes into any cycling at all, and we are reducing that very rapidly.

There are yet other factors. There is industrial pollution. There is a desperate scramble for energy sources, whether they are wood, coal, oil or atomic power. There are all really dangerous things to use in terms of this general system. We are going toward real trouble. The danger is mainly in the end result-what comes of the process, what goes up the chimneys. But in the case of wood, it is also the fact that you destroy a tree.

Chemicals

Chemicals. What can you say about them? Most every broad-scale release of chemicals has unforeseen and long term results, and these chemicals include DDT, PCB's, dioxin and chlorine. There are just more of them, more being distributed widely.

At the very least, we have a desperate future. Our children may never believe that we have experienced surplus food. It is mainly because of utterly ridiculous things. The entire output of atomic power in the United States is exactly equivalent to the requirements of the clothes-drying machines!

I literally can't stand being on the American highway. To me it is almost like being in a prison of madness. I have to get out of the car and walk about. I can't stand it. I can stand the background; but I can't stand the highways in Canada or here. Driving like crazy people. Where are they going? And why are so many of them going in that direction? They are all fleeing something. But everybody is fleeing. This is all pretty stupid stuff. I would like to inquire what is in those great big things that are tearing along down the road. Is it something of no use at all? Or something which is present where it is going to? And often I have seen trucks, apparently carrying identical cargo, going in opposite directions, carting it here and there. The drivers tell me they are carrying widgets.

Now all of this, including the energy problem, is what we have to tackle at once, and we have to get a general system to do it. It can be done. It is possible. It is possible to make restitution. We might as well be trying to do something about it as not. We will never get anywhere if we don't do anything. The great temptation, and one in which the academic takes total refuge, is to gather more evidence. I mean, do we need any more evidence? Or is it time to cease taking evidence? And to start remedial action on the evidence already in? In 1950, it was time to cease taking evidence and start remedial action. But the temptation is always to gather more evidence. I don't think you need any more evidence. There are enough people wasting their lives gathering evidence, for us to gather the evidence they gather. Moreover, as we get more evidence, we can see that things are even worse than they had appeared to be.



Current Art Projects at Akwesasne

by Karoniaktakie

Through the good offices of the Akwesasne Museum, the New York State Council of the Arts granted the Museum and myself a grant to paint and teach at Akwesasne. This grant will be over as of July 1984, but the work will continue in different forms with different community groups. The Akwesasne Museum was originated through the Tribal Council and applies for state, federal and private grants for arts and crafts funding. The Museum, under Director Salli Benedict, has grown over the years and is especially noted for its compilation, documentation and help toward revitalizing and recognizing the black-ash splint and sweetgrass baskets indigenous to Akwesasne and woodland people. There are no political or religious constraints at the Museum, as they serve all artists and craftspeople and continue to bring all people together through these arts and crafts. Like most Indian Museums, they feel their space should be a living museum, and have conducted regular classes in woodworking, baskets, water drums, rattles, gustowahs (Iroquois head-dresses), costumes & traditional design, and leather.

Design For Remedial Action

When we design for permanence we go generally toward forests, permanent pastures, lakes and ponds, and non-tillage agriculture. That is our business. Until we get more clues as to what will also be sustainable, that is what we have to play with.

Industrial water can be supplied from roofs. Settlements can use that water. America is simply short of tanks. Now there are different sorts of tanks. One is the kind you put under the downspout from the roof of your house. Tanks of another sort are the cheap tanks-earth tanks. Absolutely no problem. Always enough water for all our use-fresh water, which we presently let go into the sea.

We have three ways of storage. We can store water in the soils, and we can store it in surface earth tanks, and we can store it in sealed catchments. For an agricultural situation, we will use the soils. For domestic situations we will use earth tanks. They are very much cheaper. For every five thousand gallons we can store in concrete tanks, we can store a quarter of a million in earth at the same cost.

We have to have legal and financial strategies. We can convert locally into far more self-reliant bio-regions. The people who are doing that are adding greenhouses to their houses, and doing their own gardening. There is an immense conversion going on. That's where we start, dealing with an acre.

Now the thing we have ignored, and not only turned our backs on, but often fled from, is conversion of high level investment capital to these low energy systems. We must deal with that also. There are a whole set of strategies and to do so we are assembling an "earth banks" service. Some of these strategies will benefit our social happiness as well. The only way we can do things fast is by making the least number of moves in the fastest possible time, and by very rapid delegation of work to people. There is no hope that we can get this done in the next five years if we keep it to ourselves. Therefore I have come here to break the monopoly of the elite alternative in America. We have got to let experts "loose on the ground." We need hundreds and hundreds of them. I don't want at any time to patent anything or to keep any information to ourselves, not even keep jobs to ourselves. The time for that is gone. What we are involved in is a cooperative, not a competitive system. There are very few of us operating at this end of the system, therefore we have to act in a very efficient way in order to create the greatest amount of change in the shortest period of time.

My painting and drawing classes reached young students and artists with experience. While marketing and selling were not stressed, we feel with co-operation, we can produce artwork for local gallery and outside shows in North America and Europe. Local artists are currently looking for space for such a gallery and studio work area. There are also young people that need workshop and studio experience in arts, and we hope to get these groups together — artists and students. We would like to appeal for art materials to continue our work, and ease the financial burden of new projects, so we can meet our rental and overhead costs for the gallery-studio.

We will need (used or new materials for) silkscreen, canvas and paints, drawing supplies, all kinds of paper, stone or wood carving tools, soapstone and hard wood in different sizes or outlets to buy this material.

In the future we will also consider all shows, galleries and organizations that would like to exhibit our group work in painting, drawing, carving, sculpture and traditional arts. Through the arts, we feel we are strengthening culture and bringing people together, regardless of background (tribal council, neutral, traditional) creating a self-sufficient base for creative people and projects, and creating

I think we have an ethic here: to stop admiring people who have money. There has to be an ethical change. It is an interesting time to be living in. The big twist we have to make is away from our educational system. All the methodologies and principles we use arose as a result of observation of natural systems, and are stated in a **passive** way. The big mind twist that has to be made to create permaculture is to realize that you can get hold of that and do it. We have to make our knowledge **active**. We have to move from a passive to an active thought level.

What are the strategies by which we don't need agriculture? Agriculture is a destructive system. Well, we need a lot more gardeners. Gardeners are the most productive, the most hands on sort of agriculturists. They have always been. There never has been any debate about it. When you make a farm big, you just accept a suddenly lower productivity and yield, but less people get it. That is why it is economically "efficient." When you talk about efficient farming of this order, you are talking about dollars. When you reduce the size of the owned landscape, providing you don't reduce the lots to less than a quarter of an acre the agricultural productivity goes up. You get a lot of arguments to the effect that breaking up large farms into five acre blocks is uneconomic. Five acre blocks are. One to one-quarter acre blocks are not. They are highly productive.

Now **gardeners** -How many gardeners are there in the United States? Fifty-three per cent of households now garden. They garden only about six hundred square feet on the average. They make something like \$1.50 a square foot. These household gardens are producing eighteen per cent of the food in the United States, at a value almost equivalent to total agriculture.

Now let's look at Russia. The peasant farmer, on a half acre to an acre, is producing now some eighty-four per cent of the food consumed. The state farms, which occupy most of the agricultural land, produce the remnant. But the state farms are not doing their job in the last sixteen per cent. They have a six per cent deficit, which is shipped in from Canada or the United States. The glamorous agriculture, the large scale, broad scale agriculture, is not the agriculture that is producing the food.

We are now down to about twenty basic foods. The day of soybeans is probably now arriving. You can make just about anything out of soybeans.

To be continued in Vol. 16, No. 4

(Edited from transcript of the Permaculture Design Course. The Rural Education Center, Wilton NH 1981 Book 1 Design Course Series. Published by Yankee Permaculture, Box 202, Orange, MA 01364. Write them for list of publications. NOTES recommends them as a valuable resource. Ed.)

good role models and work situations for the community's young people.

For further information or if you can help us, please send inquires, etc. to Karoniaktakie, Akwesasne Notes, Mohawk Nation, Roosevelttown, NY 13683. (518) 358-9531/9535.



Tree of Peace in California

Noted Mohawk Nation Chief Jake Swamp planted a "Tree of Peace" at the University of California-Davis to begin a world wide drive to end war.

In true accordance with the philosophy of the Great Law of Peace, Chief Swamp noted that the move to secure international harmony was a concern not only of the present world but for the coming seven generations.

The ceremony took place at U.C. Davis on May 12th before representatives of the Chicano, Oriental, Black, White and Indian peoples. Four ribbons of red, white, black and yellow were tied to the oak tree, which was marked by a plaque which read:

"Tree of Peace — May the dream of the Peacemaker — a world without war one day come true. Planted May 12, 1984 by Chief Jake Swamp and people united in the Covenant chain of friendship."

Chief Swamp observed that 1985 was designated by the United Nations as the "International Year of the Youth" and would be celebrated by the planting by the world's young people of 1 billion trees. A message of support was sent by the Assistant Secretary of the United Nations to Davis.

Historian Gregory Shaaf of the University of California, Santa Barbara noted that scholars have discovered a universal symbology for the "Tree of Peace" ranging from China to the Americas.

Chief Swamp was a representative of the Mohawk people, amongst whom the Peacemaker travelled centuries ago to establish a means by which humanity could "bury beneath the Tree of Peace all weapons of war."

— D. George/Kanentiio

The White Roots of Peace

Several of the chiefs and others of the Mohawk Nation here at Akwesasne have begun speaking of getting The White Roots of Peace "back on the road." To send out speakers, singers, dancers, and to carry the message of the Great Law of Peace across the continent is seen to be vital at this time.

The Great Law of Peace can be and is the basis of a philosophy toward self-sufficiency, and the very necessary act of beginning in earnest to save this earth for the future unborn generations.

The Peace movements, the groups fighting acid rain and the many forms of pollution are of great concern to all of us. The move toward a better and peaceful co-existence with fellow humanity and all of Creation is a need to be acted upon immediately.

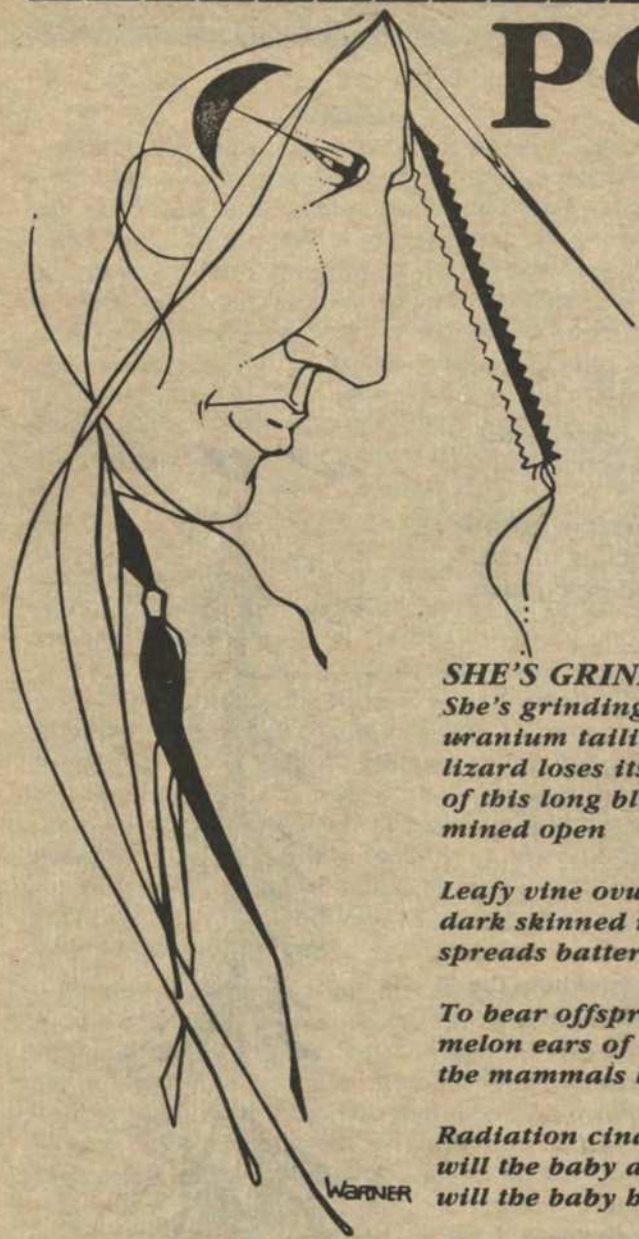
The White Roots of Peace made many friends on previous trips, educating all people to the Great Law of Peace, sharing dances, carrying publications of worth and supporting our local basketmakers and other craftspeople by selling their products. This in itself was a part of a self-sufficiency and on-going project.

All profits from the trips went back into Mohawk Nation projects, new and old. We have very few financial resources and are therefore asking for ideas for funding the new beginning of The White Roots of Peace. A large mobile home and a smaller vehicle like a bus would be needed to house the dozen people involved in each trip, as well as the great bulk of goods for display and sale.

Do you want to see The White Roots of Peace once again visiting your center, community or university campus? If you have any ideas on this, please let us know very soon. It would be very good to get out there once again, making new friends. And once we are on our way, the income derived could help with such projects as the Freedom School and publications of Akwesasne Notes.



POETRY



SHE'S GRINDING BLUE CORN

*She's grinding blue corn
uranium tailings yards away
lizard loses its tail in the gravel
of this long blistered throat
mined open*

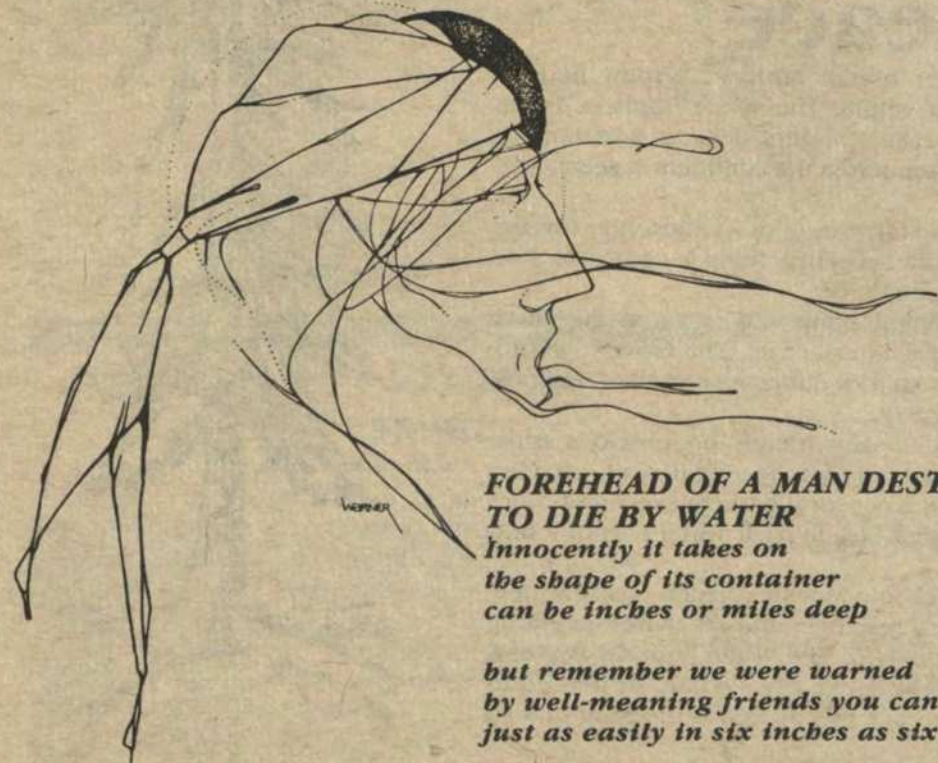
*Leafy vine ovulating in the heat
dark skinned mammal with calloused hand
spreads batter on flat fired rock*

*To bear offspring is divine
melon ears of corn
the mammals live umbilical vine*

*Radiation cinders in mama's ovaries
will the baby ambidextrous
will the baby have limbs*

*Woman braids her hair
milk trickles like tears into no mouth
she reflects
the milky way the planet*

Amy Ruth Trussell
January 14, 1980



FOREHEAD OF A MAN DESTINED TO DIE BY WATER

*Innocently it takes on
the shape of its container
can be inches or miles deep*

*but remember we were warned
by well-meaning friends you can drown
just as easily in six inches as six feet*

*water planet we drift in embryonic fluid
as if about to be born or
aborted and displayed as specimens*

*hold your breath and you won't sink
they told me finally I found courage
to abandon my body in the dead man's float*

*knowing we all bear the same fossil imprint
just above the water-mark of our eyes*

J.S. Isom

ENEMY ART

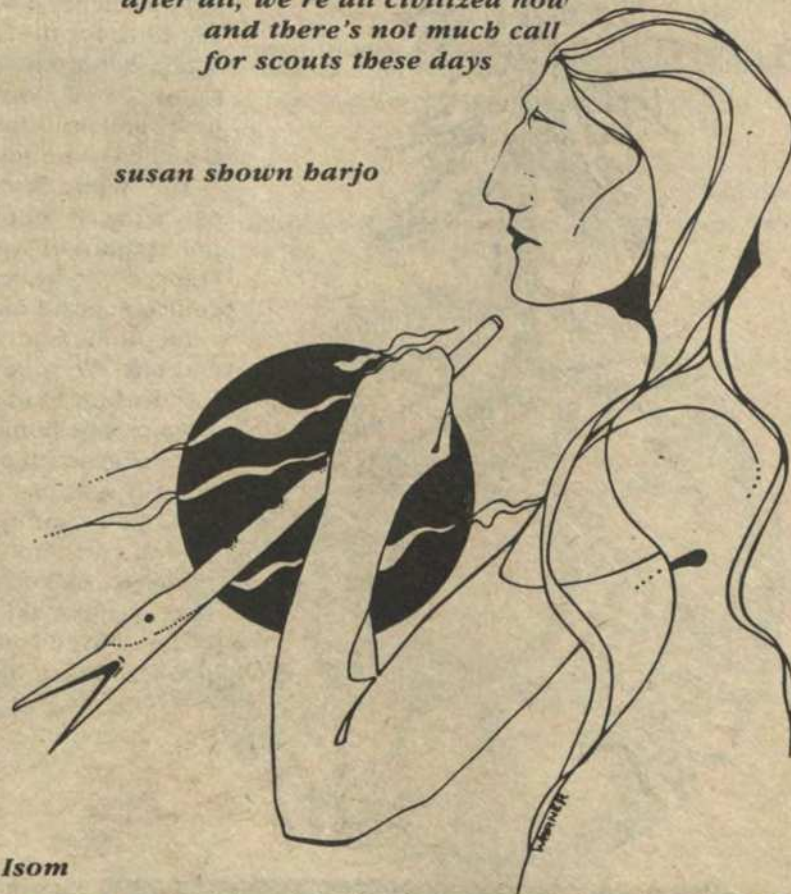
*she was a crow
and i didn't know if i could trust her
so i shared half a secret
to see how fast it would return
and turn she did
more quickly than a snake on hot dirt
in finer detail than a trap-spider's web
with all the creative floursb of the idle
like musings of a scarecrow
in someone else' corn field
did you know
have you heard
can you believe
frankly, i was relieved
taking comfort in confirmation of old tales
crows peck your eyes
if you get too close*

*so, i gave her one of those long-distance smiles
exactly eight teeth
and your time is up
another time, when the light was just right
i turned my back on her in public
slowly, ever so, with studied subtlety
just like the old aunts
with their younger brother's
too-flaming flame
i could not remember each aunt's lesson
but she got the point, after a while
it took longer than i'd planned
since i was pretty good at it
sometimes only i knew
i had counted coup*

*later, but not too much
she asked me for a loan
hard times having set in
after selling her land
to some bordertown rancher
with sweaty palms
she had someone else's secret to sell
but i didn't listen, not really
having become bored way back
with that ancient enemy*

*so, she switched to a tale
about her former best friend
told with rotting teeth
and a byenic grin
i said i couldn't make lunch, so sorry
but we'd get together soon, yes, soon
grandma told me never to eat
with anyone that hungry
i gave her the money, no bother
even though it wasn't worth it
after all, we're all civilized now
and there's not much call
for scouts these days*

susan shown barjo



GATHERING RITES

the women gathered
from Cape Fox to Xingu
to mid-points of mystery
changing history
in unnoticed ways
in unrecorded parts
of red mother earth
timing their ceremonies
to grandmother moon
setting places for Creation's faces:
Corn Woman, Pipe Woman
Buffalo-Calf Woman
Morning Star Woman
Spirit Bird Woman
and the Old Stone Woman
whose wrinkles are canyons

the women gathered
berries, roots, fruits of the season
bypassing the poison
the bitter, the green
digging snake root and ironwood
for good sweats and sleep
wild onions, just tender,
for healing and feasting
clouds and smoke and moonlight and sunrays
and sighs and death rattles and baby's breath
and woman's sage
just the color of dawn
sharp-eyed, strong-armed
dirt under nails work

the women gathered
poles and nets and wetweeds for fishing
jumping salmon over salmon
struggling upstream
running the short run against the tide
with hemp and seaweed
and soft rope, no books
hard work of holding and clubbing and landing
the long walk back to the river's mouth
longer and slower
when empty-handed
professional women's work
this fishing and hunting

the women gathered
'round graves in the ground
'neath the trees, near the water
dancing in circles
describing their grief
wailing, remembering, laughing and singing
songs of the first and finest deeds
songs of condolence and duty and life
songs of forgive me, I want to live
songs so sweet,
that the rocks shake and weep
songs so strong
they are buried,
forgotten



the women gathered
to weave a rug, a roof, a hammock, a blanket
spiderwomen spinning
memories and visions
with wool and wise words
and the sexiest of stories
explosions of patterns and local color
for regal occasions,
some for the tourists
birch bark for baskets and sweet grass and ash
and bad-tasting berries for hang-downs and paints
and horse hair and seaweed
and mourners' braids
and eagle-bone whistles
and porcupine quills
and tigers' teeth
and red driftwood cedar
with secret sea faces
and feathers and fluffs and sashes and leggings
for dancing, for praying,
for praising, for giving

the women gathered
much from bushed conversations
in corridors of power
where their presence was strange
the contrained responses to open questions
answering more
than answers would say
they gathered news from the radio,
from gun shots, from screams
stories from headlines and frontlines
between and behind lines
they gathered their children
and sisters and mothers
their faces told more than they meant to reveal

the women gathered
women gathered men gathered children
gathered mothers gathered fathers
gathered pasts
gathered futures
gathered strength
gathered women
gathered time
in a bundle
and buried it
at the sun

and the sun rained time
for the women
to gather
together
time
after
time

susan shown barjo

(Notes wishes to congratulate Suzan on becoming
the new Director of the National Congress of
American Indians)

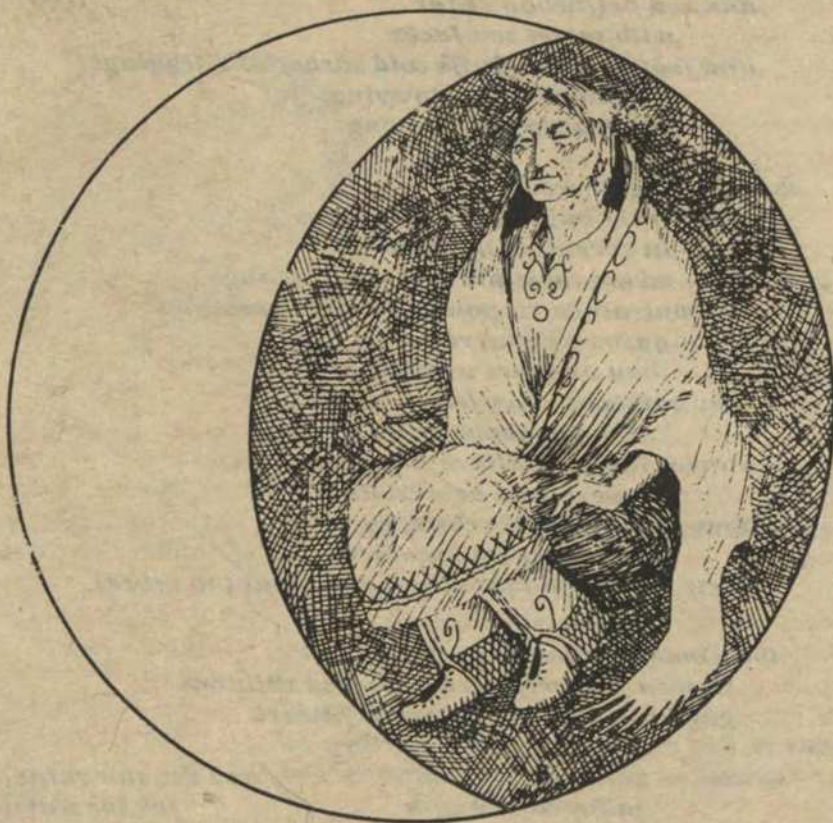
Kahionhes (John Fadden) Mobawk Nation Artist



BOOK REVIEW:

Visions In Ink by Kahionhes is more than a collection of fine black and white ink drawings. Kahionhes himself suggested to the Akwesasne Freedom School that these drawings be used to teach the young of our culture and philosophy. The students have taken to these images very well. The stories hold their attention longer when recited to them; and just like wampum, they can in turn recite the story and meanings from the images themselves. *Visions in Ink* is an educational tool and cultural reference recommended for all ages, and has proven it's worth in the classroom as well as being a beautiful book of Native images. It is truly a visionary work.

-Karoniaktakie



There were no desperate appeals to the Supreme Court, no mob or angry protesters demonstrating outside, no eleventh-hour reprieve by the Governor, no last-ditch effort for a stay of execution. At 2:00 p.m. on August 27, 1981, a lethal dose of bureaucratic white tape was administered to the Native American Culture Class at the Eastern New York Correctional Facility in Napanoch. Our great "crime" was arranging for an outside delegation of elders, spiritual leaders, and holy men to come in and conduct a prayer ceremony for us. Because we dared to ask to exercise our religious rights, our Class was swiftly terminated and pronounced dead at the scene. The official cause of death was listed as "failure to secure approval to run the Class from DOCS (the N.Y. State Department of Corrections Services)". The actual cause of death was failure of DOCS to honor the rights of the Native American inmates at Napanoch, as provided for under the 1978 American Indian Freedom of Religion law.

There were no tears, no wake, no burial. Instead, the Brothers who only three months previously had started the Class attempted to bring the dead back to life. And in struggling against prison officials and DOCS, only a miracle could help. Over the next two years or so meetings were requested with DOCS and various proposals were submitted to the Napanoch prison administration. In our proposals we referred to the 1978 Law, the U.S. Constitution, the International Declaration of Human Rights, and DOCS Directives which supported our requests. But nothing mattered to the executioners, no miracles were forthcoming, and there was to be no Lazarus at Napanoch. A DOCS representative

Indian Religious Freedom Law "Executed" in N.Y. Prison

from the Office of Ministerial Services finally met with us and said we would not be allowed to form a religious/spiritual organization. Prison officials at Napanoch drew the bottom line: in one response the Spiritual and Cultural aspects of your proposals", and they later rubbed salt into the already fatal wound by telling us, "neither will any future requests for similar meetings of Native American Religious figures be approved. This decision is irrevocable." Our last hope would have been the courts, but we had neither the resources nor the support to initiate any such action. I ignored the ultimatums and kept pushing for something, anything, until I was transferred on November 6, 1983 to the Maximum-A prison at Auburn. The struggle at Napanoch has been lost, and thus ends another chapter in the dismal history of American justice.

What threat did we pose? We quoted a prison warden in another state (cited in a NARF Announcement) who said having a sweat lodge in his prison (as part of a Native American Program) actually improved discipline. We argued that such programs should exist in all prisons and could provide some real direction in the lives of those who would take a

sincere interest in the teachings and guidance that could be offered.

Perhaps there was a deeper reason for the resistance we faced, and which others still face today. Recognizing our religious rights might open up old wounds by forcing a new look at other rights, especially those guaranteed by treaty, International Law, and common human decency. 20th century western ideology cannot justify the 400 years of persecution of our Peoples' culture, religious, languages, and social structures. Nor can it ever legitimize the theft of millions of acres of our Peoples' land and the often irreversible destruction which greed and misused technology have caused to our Mother Earth. So it is not wrong to insist on what is rightfully ours, to renew our sense of who we are, to restore the dignity and pride in ourselves as descendants of the original human inhabitants of this continent. Perhaps therein lies the threat - the possibility that not all of us will want to become fully assimilated into 20th century corporate, democratic America.

This has not been meant as a eulogy. I only wish to inform you that meaningful struggles on a variety of issues are being won and lost daily, but the victories can be multiplied if you will respond positively whenever you are called for help. Fishing and hunting rights, religious freedom, prisoners rights, health, land, and water rights, etc. are all being actively fought over, so let us do what we can to prevent further "executions" of justice on our great Turtle Island.

Rich Herrin 78A2518
P.O. Box 618
Auburn, N.Y. 13021

Treaty 7 is Blatant Example of Fraud Research Uncovers Injustices and Ambiguities in Treaty Documents

By Mary Weasel Fat — Kainai News Reporter
BROCKET—Treaty 7 tribal officials are concerned by the federal governments' lack of response to treaty matters. Tribal officials aired their concerns and presented a position paper to Lethbridge Foothills MP Blaine Thacker, here May 3.

Peigan, researcher, Albert Yellowhorn requested Thacker to present to the government a position paper on research it has done. The findings of the research lay a general claim for compensation for lands, water and resources on the Territories.

The Peigan band launched a research into treaty documents a few years ago. The research uncovered injustices and ambiguities in treaty documents, many of which provide conflicting legislation.

Yellowhorn says the Dominion government sent out commissioners in 1877 to make Treaty 7 with the Blood, Peigan, Blackfoot, Stoney and Sarcee nations. These nations held a recognized aboriginal title and interest in a vast territory from central and southern Alberta and into Saskatchewan and the United States. This territory consisted of agricultural land and natural resources which the nations had full title.

Yellowhorn says "that Treaty 7 is void and is a blatant example of fraud ever demonstrated against an aboriginal people by a so called advanced and civilized Christian nation."

Yellowhorn feels a more responsible order of law must be developed and implemented and that the Indian people should be involved in any decisions involving their land and resources.

"Only when the Treaty 7 tribes have an adequate land and resource base will self-government and self determination be discussed," says Yellowhorn.

Yellowhorn would like some legal clarification concerning specific procedures used by the Dominion government concerning Treaty 7 people, lands and resources.

"This is not a confrontation, we just want to

begin the necessary dialogue to begin discussions with the federal government," say Yellowhorn.

A similar brief presentation was made to the Minister of Indian Affairs, John Munro at the Alberta Chiefs conference on March 19 in Edmonton by Peigan Chief Peter Yellowhorn. To date no response has been given by the federal government.

Thacker says he will bring the document back and ask Munro where the matter sits. Thacker suggested to the delegation two alternatives to take. One is to sit down with the federal government and negotiate a deal or they can start court action and let the judge decide.

Administration For Native Americans An Approach to Self-Sufficiency

"The dependency relationship between Indian people and the federal government is well known. So are the results of that dependency: a people with the poorest social economic status of any group in the American population. ANA is the only federal agency that exists specifically to change this relationship from one of dependency to one of self-sufficiency" (from testimony by the Natinal Congress of American Indians, 1981).

The "Native American Programs Act of 1974" established the Administration for Native Americans (ANA), continuing a similar program begun in the Office of Economic Opportunity during the "War on Poverty" of the 1960's. ANA seeks to promote social and economic self-sufficiency through grants to Native American groups. ANA projects have an impressive track record in job creation, job placement, development of natural resources, business development, and increasing the participation of the private sector in state and local programs. The fact that ANA receives four times as many grant requests as it is able to fund reflects both the need for and effectiveness of this program.

ANA undertakes a wide variety of projects. In Hawaii, ANA grants have been responsible for the establishment of a mental health program which seeks to build self-esteem among native youth through classes in traditional fishing methods. For



the Mowa Band of Choctaw Indians of Alabama, ANA provides staff to write a petition to the Federal Acknowledgment Project, so that the tribe can in time be recognized by the federal government. CERCO, the Comanche Energy and Resource Company, Inc., is an ANA development project.

Congress is presently considering legislation to reauthorize ANA. S. 2184 and H.R. 4468 would extend and amend the Native American Programs Act. The amendments contained in these companion bills were passed by both the Senate and the House as part of other legislation last session. (See October '83 Newsletter). The Act would be amended to prohibit any transfer of ANA from its current location in the Department of Health and Human Services to the Bureau of Indian Affairs (BIA), where grants could only be awarded to federally-recognized tribes living on or near reservations. Such a transfer would eliminate funds to non-recognized, urban, Alaskan and Native Hawaiian groups.

Because of its effectiveness in encouraging tribal self-sufficiency, ANA has many strong supporters in Congress. On May 1 the Senate passed S. 2184; a House vote is pending.

AKWESASNE NOTES INTERVIEW:

GUATEMALAN REFUGEES SPEAK

Akwesasne Notes was glad this past month to receive visitors from the Guatemalan refugee camps in Mexico. They talked to Mohawk people from the Akwesasne Freedom School, Notes and the new radio station—CKON-FM—at CKON's new office on Cornwall Island.

These people consider themselves "Burnt", meaning should they go back to Guatemala, they would most likely disappear and be killed by authorities for their work with the Co-Op Movement. They detailed for us the work of the co-op movement, the actions of the military government, and the feelings of the Indian people in Guatemala toward the brutal policies of the U.S. supported regime.

"First of all, we would like to say Hello to all the brothers and sisters over here and tell them how much we appreciate the solidarity and concern for the struggle of our people. We are particularly representing the Co-Op Movement (MCG), a new movement initiated as of August 5, 1982, as an answer to the intervention of the present government in the co-ops. That is, there was a network of co-ops existing already, but it was controlled for the government's interests, they were sort of running the whole thing. So as an alternative for all this intervention, we created our own movement.

NOTES: Are you allowed back in Guatemala?

"At this point, there is no way we could get back in. We are considered "Burnt", as the Army knows who we are, so we are "burnt", we are too well known. So we are working in the international representation of the movement, created in August of 1983, and we became aware of the need for international work and contacts, so that is what we are doing. Perhaps in later years, we can return.

NOTES: What is the situation in the refugee camps in Mexico?

"Part of our families are in the camps, and we have lived there, and we know of the situation in the camps, as well as the refugees inside Guatemala, which is just as dramatic, but no one knows about these places because no one on the outside knows anything about these refugees hiding in the mountains. It is also very important that this situation be known, that the information be known, and it is up to the co-op movement that this information be known, as the co-op takes care of these people and knows about the refugees on the inside. On top of that, there are Model Villages, which is a new thing the government is doing, where they are forcing people to participate in certain actions of the army. The Army really takes over the village and calls it a Model Village and forces people to participate in Army actions, such as patrolling the village at night. If they refuse to participate in these actions, those who refuse are called "guerillas", they are considered suspicious, like if they don't want to kill someone, then they are killed for refusing to participate."

"They call them 'guerilla' even if they say they do not want to kill their brother, and are shot on the spot."

THE CO-OP MOVEMENT (MCG)

"We have a good feeling about this place, and would like to give you more information. We are 80 percent of the population, Maya, we feel it is important, and very significant to have this contact, to get to know you people. It is more personal, and having that basic feeling of solidarity, and we share common life experiences and similar heritage that is uniting us. And we would like to feel we are one people, and we are all concerned with the continuity of life."

"The co-op movement created in Aug 1982, it was started as an answer of the bad situation of people working in the co-ops, where about 250 people disappeared in the last year or so. They were the object of very direct repression, because they worked with the people, getting food and shelter, and also because they carried an ideology with them, of sharing and exchange, and this is considered subversive. So these people had to leave their villages and hid in the mountains, some left Guatemala for refugee camps in Mexico and other countries. In order to keep the people together and keep their ideology going, it was going to be inside as well as outside, so it could be at least a common group the people could refer to. It is called the MCG-Guatemalan Co-Ops Movement, it is completely independent of any government organization, and is parallel to other co-op movements and national organizations that exist, but are persuaded by the government. We are the only ones doing 'our own thing', because we must offer an alternative. So we are here to keep people together, to go on with the co-ops and co-operation as an institution, but also to keep the spirit going. People like working together, we want to keep working together, sharing and exchange, we have always lived like that and want to continue it. The government co-ops are not like that, they were trying to initiate individual needs, so that is why we must do our own thing, the people want to keep doing things their own way, to keep up that spirit of working together, we don't want to lose it. And we

want to keep exchanging on different levels, food, shelter, and work in the refugee camps, and we are concerned with the survival of our culture and ideology."

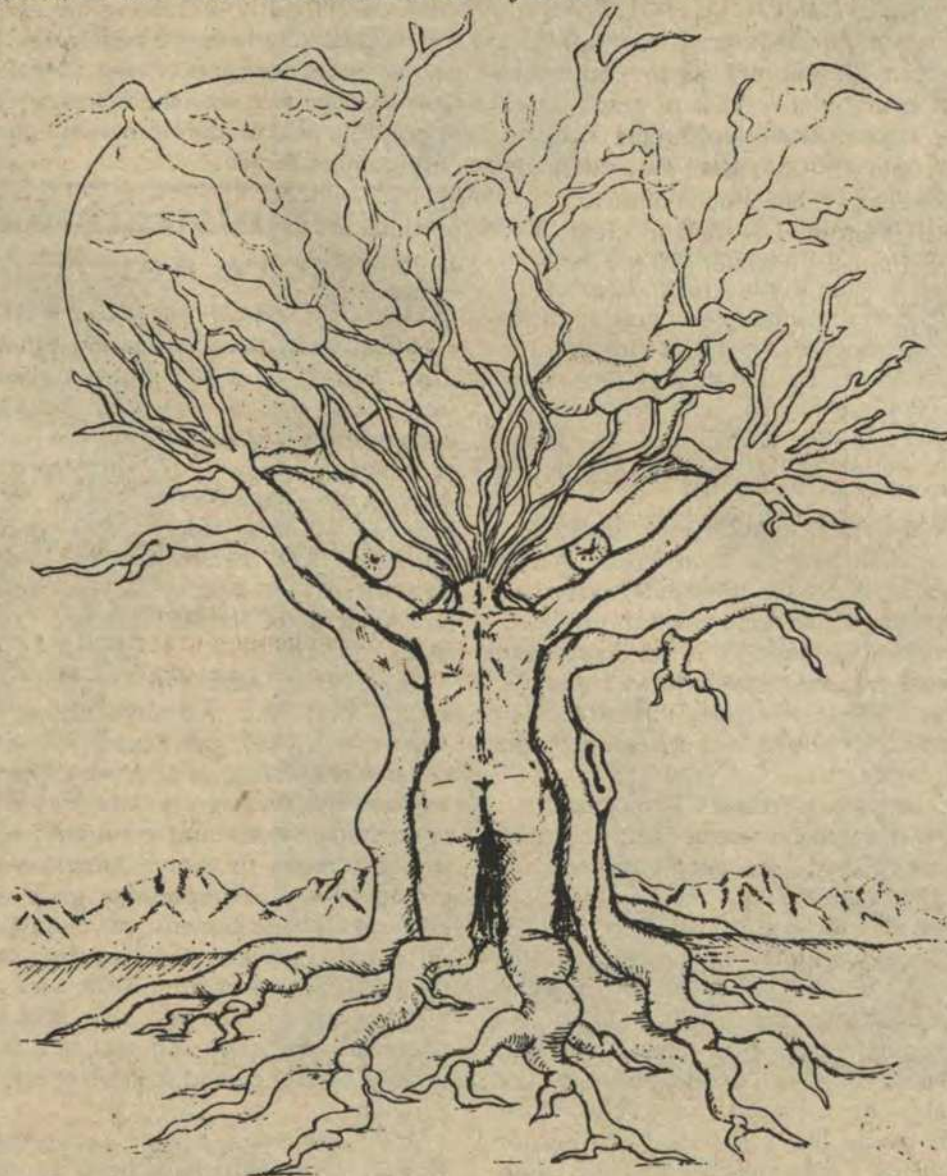
THE DEVELOPMENT OF THE MOVEMENT AND ITS ACTIVITIES

"Within the country there are four areas, and these areas are further designated into zones, these zones are labelled: 1. dangerous, 2. security, 3. neutral. This means: 1. dangerous--where there has been a very strong presence of the army, and where there is more repression, massacres, burning of crops, killing of animals, so there is no food for the people, so they must help the people there the best they can, and it is very dangerous to do so, helping people with the most urgent needs.

2. zone of security--it is hard for the army to get into, because of activities of the people who are constantly checking, and where most of our activities are because that is where most of the people are, because it is secure. There is more food there, there are actions of constant checking for the army, and they try to control the situation--the army--as best they can.

3. neutral zones--where the army has not yet come to burn the fields, but they might come at any time, they are further away, and we do a lot of work there before the army gets there."

NOTES: Could you detail more about the security zones?



"Tree of Life"

4/8

10/20/83 Ann Kye
IAJA-81 C

ON THE CO-OP MOVEMENT

For further info (in Spanish) contact:
MOVIMIENTO COOPERATIVISTA
GUATEMALTECO
APARTADO POSTAL 12-914 D.F.
03000
donation info, program outlines,
needs,

"The army always looks for areas where there are more fields and can control the survival of the people, if there is a lot of food there, the people feed themselves. So the army tries to come in, but the movement tries to find areas that are hard to find, hard for the army to get to, high in the mountains, that's where we do a lot of our network and grow our food. So the army can't get in, they must walk in. Also there is more guerilla activity and the army is scared to come in, so both factors mean that the army is reluctant to come in. If they do, the people have some measures to defend themselves, trained to that possibility, to respond, like leaving the villages in the proper way so they won't be stuck all together, and to respond with proper questions to interrogation that won't get them killed. But if the Army comes in with bombs, you know, the people have no way to defend themselves, and it would be very bad."

NOTES: Any further details on the army actions?

"The problems with the army is from long ago (the CIA coup that ousted reformist and popular president Arbenz in 1964), but the most important factor is the army is trained by north americans, they get practical training from the north americans, and it goes back to Arbenz. The organized struggle started from that time. We also know from people who have come out from the army that there are north americans who train the army, who actually trained them, and more recently other countries have trained the army, like Israel. People from other countries are mainly experienced in torture, these are from Taiwan and Chile, that we know of for sure."

"We would also like to add what the real situation is like. The people who are inside, they say the policy is even stronger to create much confusion in the country. Meijas Victores has tried to create a good image internationally, he said publicly that journalists are not trying to seek information, on what is really happening, that the government is entitled to sensitize people to the situation in their own country, which is a fine way of saying that they can cover up what has been happening in the country since Victores took over."

"This new government which has also started projects that aim to control the people even more, especially in co-ops, in an area called Chimaltenango they've created something called Co-Operative Studies, and all they do is find ways to control the people through this training. This same government has also given a plan to Mexico, 1. that all refugees be deported back to Guatemala from S.Mexico. 2. To mobilize the refugees 500 kilometers back inside Mexico. 3. And to stop accepting refugees from Guatemala. The Mexican government answer has been that it is up to the refugees, so the Mexican government has not really decided or stated a position as to return the refugees or not."

NOTES: What would happen to these refugees, if they returned?

"Some people could not get across the border to Mexico, they were refugees and couldn't make it, they disappeared, we do not know what happened to them, if they were killed or tortured, or prisoners. The same thing would happen to the refugees who returned, we believe from experience. [A sorting out of subversives]. Refugees inside Guatemala who have had to leave their villages are estimated at half a million, those outside

the country, in S.Mexico are about 150,000. The official statistics are at 40,000 for refugees in Mexico, but this is official, and from last year, and inaccurate. The statistics we have are from Aug. 15 1983 until the end of 1983: 834 people murdered, 429 kidnapped, 536 disappeared, imprisoned 1301, harmed 240. The latest statistics, since Victores took power.

"This situation is what is making us go out and clarify the events taking place, we have hope for change in Guatemala, and working with the co-ops in the best way to help the people in need."

In principle we want to establish lengths with people of Akwesasne and it would be greatly appreciated if you can take on the responsibility of passing on this information and become a central point for this communication among native people and wherever NOTES has contacts. And among (NOTES') projects if we could give the Indian people of Guatemala psychological support in their efforts, as well as any financial support to help in cooperative projects in the refugee camps and inside Guatemala, as (the co-ops) have many financial problems, and people are in need of basics like food."

NOTES: People would need to know what and where such support is going. Can you detail your work to such supporters?

"There are many projects going on inside the country. Materially, there are handicrafts, horticulture-agriculture, apiary, carpentry, sewing, shoemaking, granary-silos. Also since all this work is underground and dangerous, we need transportation that would bring in 2000 pounds of food from where it is safe to places where it is needed among refugees in the mountains, redistribution is difficult. And there are people who are directly responsible for the finances and there are numbers available, and descriptions of concrete work done like training programs in Mexico where we trained people to work in co-operatives for 6 months, and went back to Guatemala and setting up this training program is what this co-op movement is about, and all finances and work can be described in our literature (in Spanish)."

"One thing about those people (who would want to come in physically), we have great responsibility as this is all underground work, and while we need all kinds of help, people who want to come in should realize how dangerous this is, we don't know what can happen to them. It is very difficult, because we are the first people attacked (the co-op people). In Mexico, in Chiapas, there is more work to be done by such outside people, there is a lot happening, many projects, but it is all controlled by the Mexican Army and government, and they do not like outside people coming to the camps, it's not the same kind of repression, but it is hard and the Mexican authorities do not want to be responsible for people coming in. If you want to come in you must come underground, if you go to authorities they will give you a hard time."

"It would be possible to get into the camps, and in Mexico you must have a direct project to work with. And it is possible for people to be arrested in Mexico and sent back to Guatemala, it is very dangerous inside Guatemala. People must have a direct contact and project to work on to come into the camps. They may not want you in, but once in they should leave you alone."

"There has been some people from Germany who



came in to work in the camps. And they were refused entry into the camps, some were let in for a very short time but not a permanent way. But there is an observer from Quebec who is still in, but most get in by the underground. They are working on getting people to come in on a permanent basis, as long as there is a technical exchange for training, this may be allowed with a specific project, but this is not allowed yet."

NOTES: Is the strength of your culture and the support of Natives and other North Americans is what's needed by the people? Is there any chance of negotiations with the government supported by the US, and with the guerillas, where is the hope for your people?

"The government is acting so radical toward Indian people in its position, it seems impossible to negotiate with them. The only way out...there has been a creation of a unity and internal movement, and the power is in the hands of the people. And it has become very acute, and the middle class is being repressed now, and so there is a small group who is repressing all other classes, so there seems no talking, unless this is all changed. We encourage contact and communication with North American natives and people, it is good to have contact with native people. If you can agree to support our projects psychologically, materially or financial and with communications, that is needed. And also letter writing and putting pressure on American politicians to help the Indians of Guatemala. Any support is greatly appreciated by the people."

NOTES: We've had our troubles and we know how letters can be effective.

"We need unity among Indian people and to talk about cultural things. It is hard to stay long out of the country-Mexico-they don't let us stay out long, but whenever we can we should meet and talk to all our Indian people."

"We feel isolated back home, and we need an exchange of cultural and spiritual things, and we need good contacts with Indian people. People are so involved with survival that culture can be forgotten, stories and things. So we need such cultural exchanges and projects as well."

NOTES: We talked to these people and told them it may be possible that NOTES could co-ordinate sales of craft items and possibly print a booklet on their co-op movement and the refugee situation. But we need all kinds of help ourselves to do this, and to see that the benefits return to the people in the camps.



Steve McComber Photo Credit: Ron Kohl

Ancient Iroquois Food Plants Revived by Kahnawake

The Iroquois have been throughout the years noted for their agricultural abilities. When the first whitemen entered the Six Nations Confederacy territory, they were awe-struck by the tens of thousands of acres of corn, beans, squash, potatoes and many other crops, including orchards of apple, pear, and peach trees. The land was described as a "paradise" and as it turned out, the first Indian lands stolen by the whites. One of their tactics of taking the land by first removing the original peoples was to burn corn fields, steal stored foods, kill the fruit trees by cutting a ring around them, then burning down the villages as they moved on.

Florida Tortoise Preserve Proposed

Members of several environmental groups, including the Sierra Club, have joined in an effort to create a Florida preserve for the rare gopher tortoise. The tortoise is listed by the State of Florida as a species of special concern, two steps below endangered status.

The proposed preserve is an 18-acre plot adjacent to the Fort Lauderdale Executive Airport, one of the last pieces of undeveloped rosemary scrub in Broward County. The gopher tortoise makes its home in this warm, sandy area with low ground-cover. In addition to the tortoise, this tract is home to the Florida scrub lizard and several threatened plants.

Nearly all such areas in Broward County have fallen to development in recent years. Although the site of the proposed sanctuary has so far been left untouched, environmentalists fear that it will be developed as airport property if it is not made a permanent preserve.

Aerial Herbicide Spraying Halted in Forests

All aerial application of herbicides on national forest land has been stopped pending approval of new procedures. The announcement was made by R. Max Peterson, chief of the Forest Service. Peterson said that recent court decision, including on that halted the use of herbicides on national forests in Oregon and Washington, prompted the agency's national decision (see *NNR*, 14 March).

"The court decision were based on a conclusion that the Forest Service failed to comply with the procedural requirements of the National Environmental Policy Act," said Peterson. "They were not based on evidence that it is unsafe to use herbicides which have been approved by the En-

Since then, the Iroquois have maintained their farming tradition on what lands remain, but as the years passed, many native food crops were lost because so many of our people were forced to secure the means of livelihood away from the so-called reservations.

There has been a recent, renewed interest in farming. One individual who has made an attempt to revive Iroquois food plants and agricultural techniques is Steve McComber, Kateronton of Kahnawake.

Kateronton has been collecting Iroquois food plant seed stock for eight years now. He concentrates on reviving the many varieties of the Three Sisters vegetable group: corn, beans and squash. He knows of 24 types of corn grown by the Iroquois and there are many more. He has found that the Iroquois cultivated 36 varieties of beans with at least 25 different squashes, and probably many others now extinct.

Kateronton has collected seeds from many Iroquois communities including Akwesasne, Tonawanda and Grand River. He has also obtained seeds from non-Indians who have collected many different plants, sometimes over many generations. To this inventory he has added corn and squash from the territories of the Pueblo and Hopi.

Kateronton's plants are grown on his quarter acre garden using old time planting methods. He manages to avoid over-planting and has been able to raise enough crops for food as well as seed stock. He is concerned about the already lost plant species and is determined to expand his efforts to save more plants from extinction.

Kateronton wants very much to hear from anyone who has old seed stock which has been in families a long time, as well as any other information on the subject. He also said that he might be willing to "let a few seeds go" to any Iroquois people who might be interested in raising certain plants yearly for food and seed.

Kateronton Steve McComber
Box 851
Kahnawake PQ
JOL IBO

"People look at this and they say 'what is this wasteland?'" said biologist Marc Minno of the Broward Native Plant Society, who along with his wife Maria is spearheading the campaign to establish the preserve. "It's one of the last places in Broward County where you can see these plants and animals. We're focusing on the gopher tortoises, but it's really the habitat we're trying to save."

The Minnos hope to persuade Fort Lauderdale city officials to declare the area a permanent sanctuary sometime this spring. At present it has been posted with warning signs, but it is still frequently used as a dumping ground. The Minnos and other conservationists hope to have the land fenced to halt the dumping as a first step in maintaining the preserve.

For further information: Nancy Neiman, Broward County Sierra Club Group Chair, (305) 753-7291. *Sierra Club National News Report*

vironmental Protection Agency."

He also announced that the Forest Service will use ground application of herbicides on national forest land, except in Oregon and Washington, where the ban is total.

Sierra Club National News Report



SHORT NOTES

Jim Thorpe Runners On Way To California

Thirty native runners from such places as South Dakota and Akwesasne began the first stage of a 3,600 mile journey to Los Angeles when they left the Onondaga Nation May 28 amidst gray skies and a cold drizzle.

The start of the Jim Thorpe Longest Run, which will pass through fourteen states and cross mountains, deserts, cities and reservations, was initiated by the Chippewa native leader Dennis Banks. It was the culmination of three days of community events and fund raising activities both at Onondaga and in the city of Syracuse.

The Longest Run was organized as a tribute to the memory of Jim Thorpe, the Sac and Fox athlete who is considered by many sports experts as the greatest athlete in North America in the twentieth century. Thorpe won both the pentathlon and decathlon in the 1912 Olympic games in Sweden but had his records erased and his medals taken away when it was learned that he accepted expense money for playing baseball. The International Olympic Committee voted to re-instate his accomplishments in 1982. His medals will be formally returned to his family at the Olympic games in Los Angeles this summer.



Representing Akwesasne during the 54 day run are Jerry McDonald and Donald Swamp. The runners are from many native nations including representatives from the Cherokees of North Carolina, the Lakotas of Pine Ridge, Hunkpapas of South Dakota, Senecas of Tonawanda, two Onondagas and the two Akwesasne men. They will be averaged 150 miles per day in relays with support coming from local Jim Thorpe Longest Run committees along their route.

The Run's main spokespersons Dennis Banks and Floyd Westerman are hoping that some of the native athletes who will be at the Jim Thorpe Games in Los Angeles in July will be able to represent their nations in the Olympics. The idea is presently being considered by the Olympic Committee.

Women's Encampment

The women's encampment for a future of peace and justice, keeping vigil at the Seneca Army Depot in the Finger Lakes Region of NY State, is looking right now for women to make a 1-5 month work commitment in the areas of: program, logistics, community dialogue, office manager/bookkeeper, childcare, media/group networking, health/mental health/physically challenged, orientation, food, legal support/C.D. trainer, security, sales/fundraising. Room & board provided. Pay Negotiable. We are committed to hiring a diverse staff. Apply immediately. Descriptions call (607) 869-5825, or write 5440 Rt. 96, Romulus, NY, 14541.

CANADA

CONNECTIONS: A Digest of Resources and Groups for Social Change. 427 Bloor St. West, Toronto, Ont. M5S 1X7

PUBLICATIONS

CX 2840

TRADITIONAL ABORIGINAL SPIRITUALITY WITHIN THE PRISON SYSTEM

Phyllis Fischer, Quaker Committee on Jails and Justice

60 Lowther Ave., Toronto, Ont., M5R 1C7
(416) 922-6128

Fall 1983 - 3 pages

This article raises the issue of freedom of religion being denied to prison inmates who are not of Christian origin, especially Natives. This denial led to a series of fasts by Native prisoners recently at Kent Penitentiary in British Columbia; they were protesting the denial to them of the essential rites of the Native spiritual ways. As a result of the action, severe and brutal punishment was handed out to one of the men, who was moved first to Millhaven and then to the men, and then to the special handling unit at Laval for "behavioural modification."

The article points out that the World Council of Churches has recognized the native spiritual ways as one of the great religious traditions of the world, and has urged listening to its teachings. The article explains the significance of the essential ceremonies, such as the pipe ceremony, the burning of sweetgrass, sage, and tobacco, prayer, fasting, and drum beating. It suggests that these ceremonies could be accommodated by the prisons without endangering security, and it urges that the Native elders who help perform these ceremonies receive funding assistance in the same way that chaplains of other faiths do.

Not all prisons deny all ceremonies, but what is needed, according to the article, "is the general understanding that prisoners have the right to practice their religion in any prison or jail, and that this right includes the native spiritual ways."

CX 2847

BACKGROUND PAPER ON THE MICMAC OCCUPATION AND HUNGER STRIKE

Indian & Inuit Support Group of Nfld. & Labrador P.O. Box 582, Stn. C., St. John's, Newfoundland A1C 5K8.

On April 21, 1983, 31 members of the Conne River Micmac Indian Band occupied the offices of the Newfoundland Department of Rural, Agricultural and Northern Development in downtown St. John's in an effort to obtain \$821,000 owed to them for more than a year under a federal-provincial Native peoples agreement. The sit-in was ended abruptly two hours later by the Royal Newfoundland Constabulary's riot squad. Released on bail, 11 Micmacs immediately began a hunger strike in order to force the issue. With the help of federal Indian Affairs officials, the Micmacs tactics proved successful, and the hunger strike ended April 30th with a signed agreement to release the funds.

As part of a public support campaign for the Micmacs, the Indian and Inuit Support Group issued this background paper which outlines the history of the dispute and the main issues, especially the provincial government's attempt to prejudice the Micmacs' land claim by attaching certain conditions to the use of the funds.



QUAKER COMMITTEE FOR NATIVE CONCERNS NEWSLETTER (CNC)

60 Lowther Ave., Toronto, Ont., M5R 1C7

The Quaker Committee for Native concerns publishes this newsletter in an effort to communicate to "Southerners" the goals and struggles of Canadian Native people.

ORGANIZATIONS

KAHNAWAKE DEVELOPMENT RESEARCH PROJECT

Box 720, Kahnawake Mohawk Territory
Quebec, Canada JOL 1B0
(514) 638-1622

The Mohawk Nation has expressed its opposition to Hydro-Quebec's plan, *Project Archipelego*, to build a dam in the area of the Lachine Rapids. The opposition arises not only from the intrusion into Mohawk territory, but also from the disruption to the environment.

As a spokesperson notes Mohawk cultural and spiritual belief is that "creation should be shared with all the creatures of the creator. With this, there is also another belief of our people that this part of the world has been put in our trust to be protected from destruction or anything that will cause permanent damages to any of the forms of life that cohabitate this part of the planet." Accordingly, "our concern extends to the disruption and destruction of our relatives in the water life. They have already been severely injured by the construction of the St. Lawrence Seaway and the numerous other projects that have been illegally placed within our territories."

Although Kanienkehaga (the Mohawk people) constitute only 5,000 people, they hope their opposition will have the effect of a "ripple caused by a drop in a pond." They call for others to join them in the struggle, through letter-writing, and forming support groups or joining ones already begun, so that a later confrontation between the Mohawk people and Hydro-Quebec can be avoided.



COMMITTEE FOR ORIGINAL PEOPLES ENTITLEMENT (COPE)

Box 2000, Inuvik, N.W.T.
(403) 979-3510
Telex: 034-44596

COPE represents the 2,500 Inuvialuit (Inuit) of the Western Arctic. It was founded in 1970 in response to intensive mineral and petroleum exploration in the Mackenzie Delta/Beaufort area. Native leaders realized that the potential impact of development in the region would require organization if traditional lands and ways of life were to be protected.

The four basic goals of the Inuvialuit land rights settlement are:

- to preserve Inuvialuit culture, identity, and values within a changing northern society;
- to enable Inuvialuit to be equal and meaningful participants in the northern society;
- to provide specific rights, benefits and compensation to the Inuvialuit in exchange for any Inuvialuit land rights that now exist; and
- to protect and preserve the Arctic wildlife, environment, and biological productivity.

CANADIAN ASSOCIATION IN SUPPORT OF THE NATIVE PEOPLES

16 Spadina Rd., Toronto, Ont. M5R 2S7
(416) 964-0169

The CANADIAN ASSOCIATION IN SUPPORT OF THE NATIVE PEOPLE (CASNP), is a national non-profit organization working to promote awareness and understanding between Native and non-Native Canadians. Founded in 1960 as the Indian-Eskimo Association, CASNP is the only organization in Canada composed of Native and non-Native members that is incorporated for the sole objective of providing support to national Native concerns and goals.

The ASSOCIATION'S primary aim is the education of non-Native Canadians towards a better understanding of the history and culture of Canada's original people. CASNP, through its local chapters, has arranged conferences, workshops and panel discussions dealing with various aspects of Native Canadian life. CASNP publications have been widely used by Native groups, professionals and students.

CONFERENCES

RESOURCE MANAGEMENT AND ITS IMPACT ON INDIGENOUS PEOPLES

—CONFERENCE '84

c/o Mr. W. Zarchikoff, Contract Services
Fraser Valley College
34194 Marshall Rd., Abbotsford, B.C. V2S 5E4
(604) 853-7441 ext. 294

Fraser Valley College, with the support of other agencies and organizations, is planning an international conference on RESOURCE MANAGEMENT AND ITS IMPACT ON INDIGENOUS PEOPLES, to be held in Vancouver from August 19-23, 1984. The conference theme acknowledges the importance of the relationships among legislative initiatives, corporate involvement and Native organizations at the federal, provincial and local levels.

ANNOUNCEMENTS

1st International Indian Treaty Council—10th Annual Conference & Celebration June 28-July 3, 1984 in Sisseton, South Dakota.

Wisconsin Art Festival

EAU CLAIRE — The first Wisconsin Indian Arts Festival will be held July 13, 14 and 15 on the University of Wisconsin-Eau Claire campus and in nearby Owen Park.

The performing and visual arts festival is being planned in an effort to improve public understanding of and appreciation for the contributions American Indians have made to American society and culture. It will feature a variety of traditional art forms that represent Indian culture.

The festival will feature a visual arts contest in an effort to stimulate Wisconsin Indians to continue to participate in the arts. The festival also will encourage Indian youth involvement in the creative arts.

Contact: Veda Stone, School of Arts & Sciences, Outreach Office, 134 Scholfield Hall, UW-EC Eau Claire, WI. 54701

All Tribes Pow-Wow

The 3rd Annual All Tribes Pow-Wow will be held at Satwiwa Native American Cultural Center, Newbury Park, CA. on June 30th this year. For further information, contact:

Richard Olivas, Pow-Wow Chairman.
1511 Mayfair
Simi Valley, CA. 93065

Indian Family Conference

Conference on Indian Family Issues in Wisconsin. Wednesday, June 20th thru Friday, June 22nd, 1984 at the University of Wisconsin-Stevens Point, Stevens Point, WI.

Choctaw Fair

This is to inform you that the annual Choctaw Indian Fair will be held July 11-14, 1984
MISSISSIPPI BAND OF CHOCTAW INDIANS
Tribal Office Building Philadelphia, Mississippi
Route 7, Box 21 39350

Blackfoot Cattle Entitlement Claim

In 1877 three chiefs — Crowfoot of the South Blackfoot, Old Sun of the North Blackfoot and Heavy Shield of the Middle Blackfoot — signed Treaty 7. Benefits were provided to the Blackfoot Tribe and the other Indians who adhered to Treaty 7 in exchange for their ancestral lands. Among the listed benefits was the commitment that "the said Indians shall be supplied as soon as convenient, after any Band shall make due application therefore, with the following cattle for raising stock". The number of cattle was to be calculated on the basis of the Band's family structure. "that is to say: for every family of five persons and under, two cows; for every family of more than five persons and less than ten persons, three cows; for every family over ten persons, four cows; and every Head and Minor Chief, and every Stony Chief for the use of their Bands, one bull."

THE BEST OF NOTES

Jake Swamp Speaks

NOTES will reprint what we consider to be the most important words of our people concerning traditional ways and how best to live in the present time. We will also include events of importance reported by Notes in our sixteen year existence as a journal for native and natural people. If possible, a book will be published by Notes in the future, bearing the title: THE BEST OF NOTES.

We wish to begin the series with the words of Jake Swamp, Wolf Clan Chief of the Mohawk Nation at Akwesasne, spoken during the traditional encampment at Racquette Point in 1980.



I'd like to talk about the agreements that our people of the Haudenosaunee have made with the different governments that we have encountered in our territories in years past. They tell us that probably the first agreement made was between the Dutch and the people of the Haudenosaunee. It took a long time to formalize this agreement. It is called the "Two Row Wampum." It describes how the two different peoples would relate to each other and how they could operate their governments, and how to co-exist with one another in a way of peace. It was symbolically formed in this manner. There was a river that was flowing that they call the River of Life. The Dutch people had a big ship which sailed on it. The reason they had a big ship was they had many things. And they had many shiny things. When they were making this agreement, the Dutch people said to our people — You, the people of the Haudenosaunee, from this time on we will be your father and we will take care of you. Our leaders of the Haudenosaunee at that time came back with the natural saying — No, we cannot be your children. Because a father can tell his children what to do. Instead we will travel together on this river of life, side by side. Your government and your religion and everything that you possess you will have in your boat.

And our people will keep the things that they need to survive in their canoes. And they will travel this river side by side. And they will meet and they will have respect for one another. They will not try to make laws for each other.

This was agreed upon in early days. This was the first treaty that was made between the Europeans people and our people. Now as they were traveling on this river, side by side, there are many symbolic things that are connected with it when they made this agreement.

The Dutch people said that they would write it down, this agreement. And our people said that it would be too easy to be destroyed if it was written down. So our people said it would be written down in the wampum. So a wampum belt was made and presented. The Dutch also made a pipe and a silver cup and a chain which would be the symbolism used in later years when they would come together at such and such a time, to renew their friendship. They would then wipe the dust away from their agreements.

But in the meantime, as they were traveling down this river, the Dutch people asked what would happen is one of their people would decide to go into one of the Indian's canoe. The Indians said that our Creator has given our Indian people what is a hard life and a good life. And if he wanted to go into our canoe then it would be a great hardship and they would not be used to it.

And they likewise asked the Dutch people what would happen to the Indian if they wanted to step into the big boat. And it was said inside the big boat there are many shiny objects. There are many things that would detour the mind from the original instructions. They said that it might not be possible, but if this happens maybe some person would want to stay in the boat, the ship. If they had feet in both, maybe this would happen. That the river might become rough, caused by the big wind. And what would happen to these people who have feet in both the boat and the canoe. They said that they would perish into the river and nobody could help them.

And so, when this treaty was made it took a long time. This happened in the early sixteen hundreds. And this was the basis for all the treaties that came afterwards. These were the rules that were laid out by the Europeans and the Haudenosaunee. When treaties were made with the French it was always mentioned that the basis of the agreement would follow the words that we have in the Two Row Wampum treaty. And also when the treaties were made with the British, these things were used again. And, again with the United States when he came to the Haudenosaunee, seeking peace after the Revolutionary War. Again these principles were used.

And later on, right to the present day, we still go to Washington and we still have in mind to shine up these agreements and to take the dust away.

I would like to go on to talk about other confrontations that we are confronted with today in 1980. Our people are presently defending themselves against the military strength of the U.S. government. Also, at the time there's another unseen enemy that is destroying our people all around us. We see this enemy, but is pretty hard to destroy him. Around our territories are many different kinds of pollution.

At our back door there sits the plant, called the Reynolds Aluminum Plant. They tell us it emits 6,000 pounds a day of fluoride on our lands, on our people.

Long time ago when the instructions were given to our people we were told to give thanks to all the many different things that He has given us, provided for us. To all the grass, waters, the air that we breathe. We give our thanks when we start our meetings. These are the words we use to remind each other that we must have respect for what the Creator has given us, for the Mother Earth, and everything it holds for our benefit. And so it's hard to do this today. Yet we still continue to give thanks. Because we're still here. Because that is our promise to the Creator.

But when all these chemicals are dumped on our people, then we must bring it to the attention of the

world to try to reverse this inhumane way of destruction. I have two children myself, who are affected by this already. One is going to a skin specialist but the doctors say they don't know what's causing it. I have another son who is going to a bone specialist, who is getting some kind of bone disease.

Now in the research that the different scientists are doing and the causes of fluoride poisoning, the findings that they find on cattle is that fluoride causes them to lose their teeth, when they eat the grass. Also, their bones become brittle. The cattle, when they have little ones they are sometimes deformed. These are the findings, the facts that they have found within our area. And yet they continue to pollute these lands, with no regard to our human rights.

Again it is given to us in our teachings that we must make a place for our children to live seven generations into the future. And at this time, what chance do we have to make a place for the seventh generation. We would like to make an appeal to the world that together they should re-evaluate all these things. Make the big multi-national corporations realize that there are people that live in this world. They are not just things to be manipulated. People have feelings and people look into the future with a dream that their grandchildren will have a nice place to live someday.

So I sit here as one of their leaders. And I wonder what my grandchildren will say one day if I don't do anything about it today. What will my grandchildren say to each other? Most of the things that are produced in the world today are really not needed. Many useless things. But the big corporations, they don't think about these things. They are blinded by the money that they possess.

We are given prophecies, handed down through the word of mouth. We were told that many things would happen in the future, the things to look out for. Many things have come and gone. We were told that one day the trees would start dying and as we look about the trees are indeed dying. We were also told that the rivers would become sick and the fish would come to the top on their bellies. We are seeing these things today. We were told that at one point in history, in time, that children will be born deformed. We have seen these things already. We were also told that the air that we breathe is going to become cloudy. You will hardly see the sun anymore. That's how dirty the air will be. And this is happening today, like many other things. We were also told that one day in the future the strawberries that we see that grows in the fields, we would no longer see the strawberries. They would not come back. But we would use the leaves, the red leaves on the strawberry plants and we would still continue to give thanks to the ceremony of the strawberry.

In one of the passages in the opening ritual it states that long time ago the Creator buried beneath the Earth, inside the earth, great serpents as it was described. That one day, if these serpents surfaced, they might be so bad that it might cause people to die off—just to see these things come about and roam about on earth. And as we watch around us and what's going on, we see the uranium being mined—is this what it meant? Is this what is going to destroy the people of the world? But we, as Haudenosaunee People, Indian People, we will continue to give thanks with whatever means we have left and whatever we're able to do. But we will never lose sight of what the Creator intended us to do.



The Rain Which Kills

by Ronald Edwin Keegan
Arts & Sciences

When our forefathers came to the Middle West many years ago they saw mile after mile of grassland with an abundance of wildlife. As the small settlements grew, the small farms became large corporate owned stretches of farmland. Small industrial areas became large industrial complexes. The wildlife disappeared. The water, the land and the air became polluted.

Every time the land is made bare by covering, paving strip mining, large scale farming, and improper forest management, wind and water erosion of the land prevails.

It is upon this that I draw my conclusions based on my research and hypothesis.

Unless there is a continuous concerted effort put forth by the political and influential people of the Adirondack Mountains, the Country of Canada, Albany and Washington D.C. in regard to chemicals and their compounds especially lead and other substances in Orographic + (-C + -F) precipitation often referred to as **Acid Rain**; and metal leaches out of the soil by that same acid and pollution precipitates, the deterioration of biotics is imminent including the hazards to human health. Such degradation of biotics is a major contributing factor to the higher incidence and manifestation of many diseases due to chemical changes via the infiltration of biotic cellular barriers. The vehicle by which this accumulative and non accumulative biotic contamination is presently accomplished is primarily through our water resources and that which is consumed by our food chain and by us. (1979)

Suspended particulates unsettled by moving objects across the land surface, wind sheer, vehicle and stack pollution are major contributors to drought and downpour situations across the land. "There are too many suspended particulates for the completed condensation portion of precipitation of the hydrological cycle." Drought and heavy rains are the result. Droughts accompanied with severe cold in winter contribute to increased jamming of ice in Adirondack rivers during winter and spring. Furthermore, these situations that are a result of particulate rise which add to naturally suspended particulates in the atmosphere hasten eutrophication of dammed rivers and hasten the eutrophication of lakes by heavy rain and resultant erosion of soil surfaces into these eutrophic and other bodies of water. Mud and debris slides occur more often. In winter the lack of precipitation in which man made and man caused suspension of particulates contribute, there is to a greater degree a progressive decline in snowfall that is collectively costing eastern ski area operators millions. (1982)

"It Falls Out and Rains"

Wind sheer...
Lifts soil...
By millions of tons
And all of the man made chemical compounds
Laden
In the fields
The commercial expanse of farmland
Rifted
And all of the biocides
Persistent for long periods of time
Persistent for short periods of time
That were sprayed on the land
Lifted
And carried by moving air
For thousands of miles
Downwind
High
The particulates fall out all over the East
This thing called Acid Rain
Wind sheer
Across surfaces
Man made and natural cover
But man made artificial cover
Particulate wear
From machinery and vehicles passing
Heavy metal and chemical compounds
Toxic wastes (Dumped on the pavement by tank trucks)
Via vehicular
Wake turbulence
Wind
Drift
Exhaust
Lift
Up
And carried by moving air
High
And carried by moving air High
Particulate fallout all over the East
This thing called Acid Rain
Airbourne man made and natural substances
Fall
Out
Open pit mines
Wind
Rift
Open pit minds
Heavy metal and chemical infiltration of the land
In
Soak
Slow
Stored in all living things
All biotics
All over the land
This thing called Acid Rain

In the East
Particulates fall
And cling
To a dew wet forest canopy
Snow surfaces and open water
During Droughts too
A shock all at once when it rains
When it thaws
Run
Off
This thing called Acid Rain

In the east
Wind blows
Through a dew wet canopy
Across water surfaces
And snow
Given the season
Particulates stick
As air passes
Clings to all surfaces wet
In forests and cities
From high stacks
Industrial pollution
Floats
Up
And equates
To a confined layer of air
Thermostratification
It falls out and rains
Air deposition and acid precipitation
Laden with substance
And the needles fell from the conifers
Fish died
In the lakes
High
As we become sick
This thing called Acid Rain
(1982)

In recent years I have noticed through observation a steady decline of the varying hare population at higher elevations in Adirondack forests.

This document has been sent to various private and public secondary and post secondary institutions in the vicinity of Whiteface Mountain, in the Adirondack; and those institutions that I was invited to speak during the world peace walk from Montreal to the U.N. special session on nuclear disarmament in New York City 1982.

NA . MO . MYO . HO . REN . GE . EYO

Unless things change, "Future generations will pay a great price for our ignorance and greed." Circle of Native American Elders.

"There is no better way to see than to walk on the land."



ACID RAIN UPDATE

Almost daily now, we here at NOTES receive information on acid rain and many forms of pollution which are quickly destroying our earth. It is a major problem which must be faced by large companies, as well as government who up to now have done little. As the non-caring attitude prevails, many groups are forming throughout the world, grassroots people who will be the force which will make the changes for good happen.

A recent visitor for Germany told us of how the forests and rivers and lakes of that country are quickly dying. So we present here just a few sources as examples of what is happening. In the next issue of NOTES we will try to give a listing of contacts for those who wish to participate in the saving of this good earth for future generations.

Where is the single source for Acid Rain listings for quick information?

From WISE, World Information Service on Energy, Czaar Peterstratt 1, 1018 NW Amsterdam, the Netherlands comes a newsletter covering such subjects as Thermal Oxide Reprocessing Plant (Thorp), much information on nuclear plants, acid rain, nuclear free zones establishment, lake spills information, and much more from information sources worldwide.

Friends of the Earth and the New Hampshire Citizen's Taskforce on Acid Rain conference in January. Information: A Citizens Conference to Stop Acid Rain, 54 Portsmouth St., Concord, NH 03301.

The New York Times in February reported on Acid Rain and on the fact of broad damages being found in the trees of eastern forests. (That means the forests all over this earth, not just in Upstate New York, are dying.

The Adirondack Council Newsletter, Box D-2, Elizabethtown, NY 12932. Acid Rain, legislation, wilderness news and again, much more.

The Lakota Times reports that the Shoshone and Arapahoe Nations of the Wind River Reservation who were the first in the U.S.A. to establish a wilderness area, may now be the fourth to obtain the federal government's strictest air quality protection, under the Clean Air Act.

Tilth, 4649 Sunnyside North, Seattle WA 98103. This newsletter reports The CO2 Debate, Jobs in Agriculture, Herbicides Banned, Biological Weed Control, other subjects and many listings.

An important article: Acid Rain in Native America by Winona LaDuke appears in Native Self-Sufficiency, Vol. 6, No. 4, c/o The Youth Project, P.O. Box 10, Forestville, CA 95436

The Plains Truth Newsletter of the Northern Plains Resource Council, 419 Stapleton Bldg. Billings, MT 59101. Reports of many kinds, from acid rain to BLM, etc.

REVIEWS

THE RIGHTS OF INDIANS AND TRIBES, by ACLU counsel Stephen L. Pevar.

In a clear question and answer format, *The Rights of Indians and Tribes* summarizes and clarifies the law on a number of issues, including Indian treaties, federal and state power of Indian affairs, tribal self-government, the doctrine of trust responsibility, criminal and civil jurisdiction in Indian country, taxation, hunting, fishing and gathering rights, and Indian water rights.

National Headquarters, 132 West 43 St., New York, NY 10036

(From Menominee Tribal News)

REAL PLAY Poetry & Drama by Nanao Sakaki.

A Tooth of Time Book, Approximately 62 pages,

If you have time to chatter
Read books
If you have time to read
Walk into mountain, desert and ocean
If you have time to walk
Sing songs and dance
If you have time to dance
Sit quietly, you Happy Lucky Idiot
So begins Nanao's books.

Wearing his backpack, he just might be the humpback flute player. Or seeing him cross a meadow with children all around him, he's that piper of old, weaving stories and dances.

A desert rat, he calls himself: A packrat borrowing bright objects for his nest and replacing each with a poem or song.

Last time he came by, he was just back from Australia and was describing an iguana feast he attended with the natives there: "Very good, iguana! But, no soy sauce!" We were eating bowls of noodles. He kept insisting he'd wash the dishes, but of course he never did. Instead he chanted a new poem about grasshoppers. What a voice! So powerful to be coming from that skinny person.

He's walked all over the world. He sometimes lives in a cave high on a mountain in the Southwest. When it snows, he sings himself into summer.

WHY DO YOU WRITE POEMS?

Because my stomach is empty,
Because my throat's itching,
Because my bellybutton's laughing
Because my heart is love burning.

So here's the book so many of his friends have asked him to do. Poems and drama from a man, a wandering "No-Guru-me" poet of the ancient traveling, chanting, flute-playing school. Himself!

And by the way, a very beautifully produced book, design, type and paper all exceptional.

If you don't know Nanao yet, you'll probably meet him one day if you're a good cook, listener and walkabout person.

PLEASE

Sing a song
or
Laugh
or
Cry
or
Go away.

Aroniawenrate

NATIVE AMERICAN COOKBOOK Edna Henry (We-Cha-Pi-Tu-Wen Blue Star Woman)

Julian Messner, N.Y. 94 pages, Hardcover, illustrated, 1983

The Native American Cookbook by Edna Henry is not just a directory of Native recipes, it's a book unique in style, format and easy to read. Short stories before each recipe give a historical slant on the need for each item of a recipe.

The author begins her book with a introduction by way of legend to make the reader comfortable,

which immediately turns into an information food exchange directory. She lists substitutes for ingredients that are not easily available, such as coltsfoot leaves or seaweed for salt.

Throughout the book many points are brought forth such as the total usage of a plant or animal, and the elimination of waste. It depicts Native Peoples respect for their environment and their harmonious life with nature.

The Native American Cookbook can be considered a fine addition to any personal library.

Pat Thomas

THE PRAYING FLUTE "Song of the Earth Mother". Written and illustrated by Tony Shearer.

Sun Publishing Co., Box 4383, Albuquerque, NM 87196-4383.

This is a beautifully written and illustrated story within a story, in the form of a prose poem. It begins at the beginning of when the little people first made themselves visible to us bigger people.

It is a story of all ages, and a very good one of learning for the children. The spirits of all things in nature are made to live as "little people." We are taken through American history to the now of a polluted land.

Hope is given up in the prayers of Little Girl Old Flute Lady. Our children are given to dream a better tomorrow with the reality of beginning to change all that is bad. The message is simple, though it is yet to be truly taken on as life way; undo all the evils which have been done to this beautiful continent, this Earth. It is up to us!

Books reviewed or mentioned are not necessarily available from NOTES. See our catalog for those we carry.

MUSIC REVIEW

CHANGES

Native American Flute Music

R. Carlos Nakai, an American Indian of Navajo-Ute descent, has captured the haunting and timeless sounds of the Native American flute in his first album, called "Changes."

"Changes" is a collection of fourteen songs composed and arranged by Nakai. All songs are performed on a wooden, hand-crafted Native American flute by Nakai without accompaniment. The songs reflect a diversity of sources and inspiration, ranging from arrangements of traditional Lakota Sioux, Blood and Zuni melodies to impressionistic original compositions that remain true to the traditions of Native American music.

R. Carlos Nakai, who has studied and played the Native American flute for the past ten years, currently teaches and demonstrates various aspects of American Indian traditions for museums, civic groups and schools throughout Arizona. His lectures and demonstrations cover such topics as crafts and herbology to spiritual values and music to culture and lifestyle.

Nakai holds a degree in education from Northern Arizona University and is a veteran of service in the U.S. Navy. Nakai broadened his understanding of Native American culture by living, studying and working with members of different tribes. He studies beadwork, featherwork, crafts and Southern style singing and dancing with the Kiowa, leatherwork and beadwork with the Cheyenne, and Northern style singing and dancing with the Blood Indians.

As a performer and composer, Nakai strives to retain traditional sound and styles of Native American flute while exploring the creative possibilities. Thus, "Changes" is authentically ethnic, authentically American Indian yet original and personal, modern yet with the rich heritage of American Indian music.

Reprinted from KAINAI NEWS, March 1984

Movie Review

Never Cry Wolf

Never Cry Wolf is the latest movie made for arm-chair environmentalists. It is beautifully done visually and the cinematographer should certainly be applauded.

On the surface the story is a simple and humorous one of a man's (scientist) getting to know nature and himself with the help of friendly wolves.

It is a big hit and people are flocking to see it. I peeled back the skin of the story as I watched it and found the usual message of: The Whiteman As Hero! In a few short months this innocent, naive and almost humble man befriends a family of wolves, makes friends with an Inuit shaman and ends up picking up the shaman's drum himself to become a sort of "white shaman."

The opposition, or bad guys are a lovable bush-pilot (white of course because only they know how to fly a plane) and the son (or was it grandson?) of the shaman, who sells out his heritage for a new pair of false teeth.

I've read most of Farley Mowat's books. He is humorous and compassionate, and almost always half-writing in jest or outright exaggeration. I think that's known as poetic license, but in this case, as an Indian, I feel put upon and angry. I grow weary of the great white hero image constantly forced upon everyone.

Film Review

CANADIAN NATIVE FILM MAKER — JEFF BEAR

By Ben Buffalo Rider

Jeff Bear, a Malecite Indian from New Brunswick, has recently finished his filming of "Stoney Economics."

The film depicts the progression of one of Alberta's Indian Bands, the Stoney or Morley Reserve. Throughout the film an attempt at bringing the viewer into the picture is accomplished through scenes showing the traditional with the modern, the past with the present. Buffalo walking through green meadows is transformed into herds of cattle and children dressed in traditional dance outfits become children attending school.

"Buffalo going one way in a particular scene and cattle another eventually melding into one shows that culture is constantly moving," he said.

Native film makers in Canada are very few but attempts are being made by some of the Native media societies and individuals get into the film making business. According to Bear, he is interested in areas not touched by mainstream of society. "It's like taking a slice of life and looking at what that slice is all about."

Within this film, Jeff looks at Morley through various scenes using a narrator for the most part. Comments from Chief John Snow and Cody Ironsides explains to the viewer the determination and importance of economic and social development if the Morley Indians are to survive in the near future.

The film was the result of two months of study under the supervision of Milton Truchtmann of the Banff School of Fine Arts where Jeff spent some time studying film making.

"Originally Milton encouraged me to do something within the school setting but I thought I should do something in the area that I would eventually work. I showed him the script and it took five weeks to finish."

Presently Bear is working for the Alberta Aboriginal Multi Media Society, located in Edmonton as the Director of the Electronic Media. His job is to develop proposals and carry out public relations for both the electronic media and the print media.

Extracted from a longer review appearing in KAINAI NEWS, May 1984.

Dear Notes:

In addition to informing us on political issues regarding the Native people's ongoing struggle, your paper is a good medium for passing on this spiritual wisdom of Native American leaders. The relationship of the human race to the life-giving Earth has never been estimated more than it is today, nor has the future of the life spirit ever been more tenuous here. We need all the wisdom we can get.

Perhaps you could call on your readers to contribute articles regarding the cause of reverence that enables humans to better coexist with the natural creation. A regular page devoted to the words of such as Phillip Deere, Thomas Banyacya, John Trudell, Dennis Banks, Sitting Bull, Chief Joseph (perhaps excerpts from *Touch the Earth*) and others past and present whose eloquence warms our hearts and enlighten our minds, would be a welcome addition. You might call it "words of wisdom"! As noted above, we need all the words of wisdom we can get in these troubled times.

In the spirit of Crazy Horse,
John Dentin

Dear Akwesasne

We the FOX LAKE INDIAN COUNCIL are trying to raise funds for the necessities that we need. We are presently incarcerated, and our funding is low, so we are asking many to help us to raise funds for our necessities, such as: beads, leather, books on religion, medicine, Indian tobacco, and teachers to come and work with us.

Send to: FOX LAKE INDIAN COUNCIL, Box 147 Fox Lake, WI. 53933. So that we may receive the same religious rights as others that are now incarcerated. We would sincerely appreciate any donation that you may donate.

Respectfully Yours
"IN THE SPIRIT"
FOX LAKE INDIAN COUNCIL



Notes,

Greetings!! My name is Jackie Stoneman "Iron Shell" and I am a recovering alcoholic. Today is my last day here at this facility. When I came here, I had no values, goals, future or identity.

Going through treatment, I now have the values of a human being and a proud Native American. My goals in the future is a fierce desire to become a leader (role model) for my people who have fallen prey to alcohol, and need help in overcoming their problem to this alien substance.

While in treatment I have written several poems or articles that I would like to share with you.

Sincerely Yours,
Jackie "Stoneman" Iron Shell
Sergeant Bluff, Iowa

ECHO OF THE BLACKHILLS
*As the sun sets for the night
I enter the tepee. Leaving all
my negative attitudes behind.*

*As I consume the Sacred Peyote,
A prayer for faith, hope and charity
is offered to the Great Spirit for
survival of my Indian Race.*

*The sweet smell of cedar, rhythm
of the drum beat and the sacred
spiritual songs echoing through the
Black Hills encourages me to greet
the sun with happiness in my heart.*

by Jackie "Stoneman"

LETTERS TO THE EDITORS

"Third Generation": Oregon

Dear Notes,

The "Third Generation" is a handful of Native American Prisoners in the Oregon State Correctional Institution working in conjunction with some various individuals and organizations in the Northwestern Oregon communities. Back in September 1983, we initiated an Inter-Organization Communications Committee (I.O.C.C.) in our efforts to open the lines of correspondence with our many brothers and sisters in the numerous Iron Lodges all across this Turtle Island.

We were growing in strength and participants until last month. We sent out a detailed and inquisitive informational packet in February's Monthly Report around 13th of March. As of yet we haven't heard from anyone. Also, we have since learned that our brother and sister institutions right here in Salem didn't get their copies either...meaning that our mail is being stopped from within.

We know that this would eventually happen and are taking the necessary steps to find out just where and whom is responsible. We are doing this through our outside supporters who are helping us make the "Third Generation" into a viable and working reality for the benefit of all Native People.

The "Third Generation" is a proposed and upcoming non-profit organization founded on the need for a voice to make known the needs and struggles of the Native American prisoners as well as those of the Native prisoners throughout Canada. But, even more than that, it is an organization striving to better the plight of all Native People in the United States and throughout Canada; to give them the opportunity to better prepare themselves for living in the bi-cultural world that exists for all Native People today; and to provide for them the means to better compete in the technological world of today's society. As such, the "Third Generation" is, and will always remain, a "grassroots" initiative of the Native prisoners in accordance with the Native People in the Native Communities, and those of other interested individuals and organization.

If you wish to know more about the "Third Generation" and the benefits and services we offer which range from education services to juvenile Deterrance to crime please contact:

Gary Scott (Third Generation)
c/o Inipi Oyate-Ki Indian Club
3405 Deer Park Drive, S.E.
Salem, Oregon 97310

A Note from the Saru River Valley, Hokkaido, Japan

The Ainu people of Hokkaido, Japan were forced into a colonial position more than 300 years ago during the trade exploitation of the Japanese Matsumae Clan. Ainu people resisted Japanese inroads but were eventually "conquered", their land usurped and their hunting and gathering way of life eliminated. Today the Saru River valley in the Hidaka region of Hokkaido is the home for some of the last cultural survivors of the Ainu people.

March 17th marked an anniversary for eleven children in Nibutani Village on the Saru who have been studying their people's culture and language with Shigeru Kayano, age fifty-eight, for one year. It is a "freedom school" of sorts but the Japanese government refuses to allow Kayano to teach Ainu children their cultural past as part of the compulsory education system. So Kayano holds a bi-weekly meeting in his own hand-built community building and the real continuity of cultural transmission is left to the children's home, if at all. Sometimes a grandmother who still sings the epic Ainu poetry and legends visits the community building and the children understand the tales through Kayano's translation into Japanese.

Besides a lack of solidarity among Ainu people in Hokkaido (cause partly by the Japanese myths of racial "purity"), Ainu-Japanese are faced with problems of discrimination in education and employ-

ment, a tourist industry which "sells" their culture, a government which denies their past rights to land or subsistence living, and a language which is dying with the elders. Pressures of Japanese conformity have led many Ainu people to reject and fear their own heritage.

As well as cultural erosion, ecological erosion is also occurring. Clear-cut forests are causing eroded hillsides, new tunnels and highways destroy habitat, and dams built over the past 25 years have strangled living rivers and kept salmon from their spawning grounds. At the Saru River village of Nibutani, a new dam is also threatening to flood some of the remaining agricultural land and the archaeological ruins of the Ainu people there.

In Nibutani, Kayano and other Ainu people are up against an industrial culture which threatens to inundate the life and beauty of their culture. It is the same insane world of misused energy that threatens all our cultures. And here, the quiet continual erosion is also devastating. But the beauty and true energy of living in harmony with the earth and her children does not die in northern Japan or northern New York. The spirit and variety of native cultures lives and struggles on in a room where Ainu children re-learn the language of their people, mountains and rivers.

Tom VaneWater
Honcho, Biratori-cho
Saru-gun, Hokkaido, Japan

To the Department of State, United States of America:

On March 5, 1984, I applied for a visa at the U.S. Embassy in Tokyo for the purposes of sightseeing, and investigation and study of environmental problems from March 31 to April 18, 1984, and was notified on March 26 that my visa had not been granted.

In explanation I was referred to article 221a, section of 28 of the U.S. Immigration and Naturalization Law, which establishes that persons who are, or were, members of communist or totalitarian parties will not be allowed to enter the United States.

As I indicated on my visa application, I belonged to the Japan Communist Party from 1947 to 1952, and to the Japan Revolutionary Alliance of Communists from 1957 to 1967, but at present I am carrying on activities for environmental politics as a member of the Japan Green Party, and my stand is now totally different from communist or totalitarian politics.

The purpose of this visit to the United States is to stay in the U.S. from March 31 to April 18, talk about the global-scale environmental problems with American friends, and to investigate and study the environmental problems in the U.S.

In addition, the Japan Green Party will be hosting an international conference in Japan for the five days, beginning October 1, 1984, for the purpose of saving the life of the Earth from the catastrophe we face, and is calling upon everyone in the world for help; the Japan Green Party has of course charged me to exchange frank opinions with American friends who are concerned with environmental problems.

Therefore, I think that the decision by the U.S. Government to refuse me a visa, based upon article 221a, section 28 of the U.S. Immigration and Naturalization Law, shows that there has been a misunderstanding of the facts; it is inappropriate and groundless. It also represents a considerable blow to the common benefit of my American friends and me, and it runs contrary to the common benefit of all in trying to protect the life of the Earth.

For the above reasons I ask that the U.S. Government immediately grant my visa.

Ryu Ota
(Tsuchi Kurihara)
687-10 Fukuroyama
Koshigayashi
Saitamaken, Saitama
Japan 343

Physicians and Scientists Call For Peace

LETTERS TO THE EDITOR

Dear Friend:

For the past forty years, our political leaders have offered the same response to the public cry for an end to the nuclear threat: bigger and better weapons. We are offered "solutions," like "winning the arms race," "peace through strength," closing "the missile gap" and nailing shut "the window of vulnerability." Relentlessly the spiralling arms race continues, bringing us closer to the edge of destruction.

Orwellian double talk will not protect us when the bombs begin to fall. Once the first missile is fired, the concept of superiority will die with the rest of us.

It is up to the people to find the answer. The time has come to realize the prophecy of President Eisenhower who forewarned "that people want peace so much that one of these days government better get out of the way and let them have it."

Since 1979, Physicians for Social Responsibility has educated Americans to the biological effects of nuclear holocaust. You may well have heard our message describing the millions of casualties rendered by even a single nuclear weapon. But new data recently released by prominent Russian and American scientists (summarized in the enclosure), shows the longterm consequences of nuclear war to be far more devastating than we have ever believed possible.

Raising the grim specter of total global holocaust, these scientists describe what life would be like "the day after" and the months after that. Even a limited exchange of nuclear weapons would so blot out the sun with smoke and soot that life for survivors would be almost impossible in the ensuing dark and cold. In a "nuclear winter" lasting several months, temperatures would drop so catastrophically that virtually all crops and farm animals, at least in the Northern Hemisphere, would be destroyed. Surface water would be frozen to a depth of several feet. Most human survivors would starve or die of thirst. In addition, radioactive fallout, the silent but certain killer, is now understood to be far worse than expected. Toxic gases from the combustion of PCBs, dioxin and vinyl chloride worldwide including those of the Lawrence Livermore Laboratory, is that there are severe and previously unanticipated consequences of nuclear war which may well mean the extinction of the human species and all living things. So severe are these consequences, that any nation which launches a nuclear war would probably be committing suicide, even if no other nation made a nuclear response. In short, there will be no place to hide. Death is a certainty, survival an illusion.

Yet in the face of this certainty both superpowers continue to pursue nuclear war strategies as though a nuclear war could be survived. They delude themselves into believing, in the words of Secretary Weinberger, that they can "prevail" over the other side, by assuring their own survival. The Soviet Union's prime delusion, and to a lesser extent our own, is civil defense. They have spent billions on a system which affords little or no protection to the Russian people. As Academician Chernenko noted at

a recent PSR-sponsored hearing, the Russian acronym for crisis relocation planning is GRUB--"coffin" in English. Still they maintain the bureaucratic charade which Russians call "pokazuka"--an empty show without substance. Perhaps the most telling commentary on the program is the Soviet's macabre joke: "What do you do in case of nuclear attack? You wrap yourself in a sheet and crawl calmly to the nearest cemetery, so as not to cause panic."

Ironically, American civil defense bureaucrats are still attracted to those aspects of the Soviet program which are most unworkable--crisis relocation and survivable shelters. In what PSR Board Member H. Jack Geiger refers to as "the closing of the stupidity gap," the United States now seeks to emulate Soviet nuclear war planning with a \$4.2 billion civil defense plan. In truth we know unequivocally that nuclear blast and intense heat would "dry roast" those in shelters, sucking out the oxygen, while radiation would kill those who sought safety elsewhere.

In the United States, the newest survival fantasy is much less tangible. It is based on the fragile longshot that science--through the creation of a space-age shield of lasers, particle beams and metal balls--will devise a missile-killing defense. Such schemes have been attempted in the past, but all have staggering technological problems; all violate one or more existing treaties; and all would be rendered impotent by the ongoing "offensive" arms race.

Much more to the point, regardless of how many billions of dollars we pump into this Star Wars pipe dream, and whether it ever become available, it will not protect us from annihilation if even a minuscule number of missiles penetrate the "magic shield." And even if the shield were complete, it could not stop low-flying cruise missiles, conventional bombers, terrorist attacks or other as yet devised systems of delivering atomic death. In short, if it works it would be more successful at provoking a first strike than protecting against one.

The ultimate danger of delusion, whether by civil defense or a missile-proof shield, is that we hold out a vision of false hope to our people: the hope of an infallible defense or safe escape from nuclear war. Indeed, by making nuclear war more "acceptable," our leaders increase its likelihood. Ironically, almost half of all Americans believe that a nuclear war is likely in the next decade. Small wonder that a majority of our fellow citizens demand dramatic measures to halt the nuclear arms race. Our leaders, however, have failed to respond in kind. As a result, to save ourselves, we must utilize our democratic institutions to make sure that our government does what we want it to.

Physicians for Social Responsibility has marshalled its resources against the twin frauds of Star Wars and civil defense planning. Our 30,000 members have forcefully advocated a Comprehensive Test Ban and a Bilateral Freeze, which has gained majority support in the House of Representatives. PSR's national office and 150 active chapters have mobilized across the nation in an effort to genuinely reduce the risk of nuclear war.

A few years ago, such activism would have seemed as unthinkable as nuclear war itself. We found it much easier, in the words of Jonathan Schell, "to dig our own grave than to think about the fact that we were doing so." We looked the other way

while preparations for our own destruction were gaining momentum. In 1979, alarmed by public indifference, Physicians for Social Responsibility resurrected the citizens movement to control and reduce nuclear arms. First we began to educate Americans to the medical danger of nuclear war. Culminating last November with ABC's television drama, "The Day After," we believe this objective has been largely accomplished. The widest grassroots movement in many decades had grown up around us demanding an end to the nuclear madness. Now we must translate that sentiment into concrete action to reverse the arms race.

Policy decisions made in the next few years will determine whether you and I survive. Right now the superpowers are piling up nuclear weapons at a reckless pace while other countries are poised to join the nuclear club. With onrushing technical "improvements" in bomb design and missile accuracy, each side is posing an ever-growing threat to the other and therefore to itself. The theory of mutual deterrence, the dreaded "balance of terror" which kept peace since 1945, has begun to crumble. In addition, our government's belief in nuclear war "fighting" capability has led to the most dangerous escalation in the history of the arms race. Add to this the growing risks of accidental war, nuclear terrorism, miscalculation between superpowers or the potential for escalation of local, conventional conflicts, and nuclear war within the next ten years seems not only possible, but probable.

Fortunately, there is still time to halt this rush to destruction. Many of the most destabilizing developments in nuclear weapons have not yet been installed. If we mobilize effectively, we can still stop them. Even those missiles in place can be dismantled. Do not misunderstand--we do not advocate unilateral disarmament. We seek a negotiated mutual and verifiable freeze on the development, deployment and production of nuclear arms by both the United States and the Soviet Union. We want to freeze arms at present levels as a first step in reversing the nuclear arms race.

Is this too much to expect? For years, we've let the experts have their way. We've given free rein to the professional cold warriors, the hardline militarists, the "realists" who calculate "acceptable" deaths in the tens of millions and the dreamers who claim there is still a place to hide. It's time to take responsibility for our own lives and to preserve a future for our kids.

Physicians for Social Responsibility believes that the final cure for nuclear war will come only when the threat is removed. We paid for our nuclear weapons in many ways but as sane human beings we can no longer live with them and we don't want to die for them. Please write us for a response card so you can send your most generous tax-deductible contribution. Help us preserve your tomorrow. You can make a difference.

signed

Jane Wales, Executive Director
Physicians for Social Responsibility
639 Massachusetts Avenue
Cambridge, MA 02139
(617) 491-2754

Dear Friend:

We are dragging heaven into hell.

Our nation and the Soviet Union are turning the vast reach of space into a battlefield for new and terrifying machines of destruction.

Space has never before been touched by human wars, but an arms race in space is now beginning. Both superpowers are developing and testing exotic weapons to be used against satellites in orbit above our planet. And they are pursuing even more futuristic "Star Wars" weapons designed to shoot down enemy missiles.

The Union of Concerned Scientists is working hard to counter the dangerous fantasies pouring from the military establishments of the two superpowers. This important UCS program is designed to ensure that the sanctity of space is maintained today and for future generations.

The New Space Weapons

ASAT is the military jargon for the Anti-Satellite weapons. Some of these are already at hand; others will continue to be developed for years to come.

Right from the start, a rivalry in ASATs is certain to introduce a new and dangerous instability to the relationship between the superpowers. Any threat to the vital satellite system will increase suspicion, undermine each nation's confidence in its ability to deter attack, endanger information-gathering and communication systems, and perhaps accidentally spark confrontation.

Satellites help maintain stability in a dangerous world. They give prompt, precise, and irreplaceable knowledge about the use, deployment and capabilities of military forces. In the seemingly inevitable crises which afflict our planet, satellites allow nations to watch the movements of adversaries and to determine their objectives.

And satellites are vital to the verification of arms control treaties.

If hostilities were ever to break out between the superpowers, whatever hope there would be for controlling the conflict and bringing it to an early end would largely rest on satellite surveillance and on satellite command and communication capabilities.

"Star Wars"

Space-based Anti-Ballistic Missile (ABM) systems form a second component of the emerging space weapons competition. Designs for these seem more at home in the realm of science fiction than of science fact.

ABM systems include space mines, electromagnetic hypervelocity rail guns, super-powerful lasers activated by chemical reactions or even nuclear explosions, and giant orbiting mirrors to direct laser beams. Many of these weapons could function as ASATs as well.

President Reagan has portrayed such ABM technologies as a way to enhance American security. This fantasy might come true only if the Soviet Union were to refrain from responding to the new U.S. weapons, an implausible hypothesis.

In fact, space ABMs could cause an escalation of the arms race on Earth by encouraging an increase in the quantity and quality of nuclear weapons. Each superpower might try to overwhelm the other's array of "Star Wars" devices by building more and more missiles. In addition, space ABMs would create an entirely new arms race in space itself, resulting in a spiraling cycle of ever more sophisticated weapons and counterweapons.

The total financial cost of this space arms race is astounding. A Presidential study commission has estimated that it would cost around twenty billion dollars merely to demonstrate the feasibility of the technology over the first five years. The total cost to develop and deploy the system has been estimated at half a TRILLION dollars.

Furthermore, such development would require the United States to violate or to repudiate unilaterally the 1972 Anti-Ballistic Missile Treaty. This would be the first such "abrogation" of an arms treaty by a superpower since the dawn of the nuclear age.

Fifteen years ago, UCS was a principal force in the movement to achieve passage of the ABM treaty, a goal which we realized after great effort. We cannot stand silently by while it is repudiated by this unthinking Administration.

Public Education

The comprehensive UCS program to help educate the American public on these issues is a critical part of our work. It is centered on a continuing outpouring of books, reports, studies, briefing manuals, films, brochures, fact sheets and other publications, all of which are distributed from our Cambridge office.

In addition, we maintain close relationships with the representatives of the media, serving as a "source" for information on the complexities of nuclear weapons, place op-ed pieces in newspapers across the nation, writing features for magazines, and giving interviews when crises arise.

UCS has organized the Scientist Education Project as a national network of more than 5,000 scientists who are helping

locally to educate citizens on the threat of nuclear war and alternatives to the arms race. These committed individuals are sharing their technological expertise with the public and have already become an effective force for educating the U.S. Congress.

UCS believes that the education of America's youth about these issues is a critical part of their long-term solution and have given such efforts a high priority. In co-operation with the National Education Association, we have developed and distributed a curriculum on conflict and nuclear war for use in junior high schools throughout the country.

On the college level, our program centers on the UCS Conventions, our "teach-ins" on nuclear issues. They were first held on 151 campuses on Veterans Day 1981. Over the years, participation has grown greatly. The November 1983 events included over 750 programs and was expanded to become a "Week of Education," with co-sponsorship by five other national organizations.

How You Can Help Prevent Nuclear War

We believe that UCS can bring to bear our skills--our knowledge of the science of weapons technology, our special awareness of the devastating effects of nuclear war--to help change the perilous direction of our nation and our world.

But we need your help if our efforts are to succeed. You can talk to your relatives, friends and members of your community, helping to make them aware of the nuclear threat and the fact that solutions are available. To let the world know that there are people who continue to care about our future.

UCS, in turn, must continue to reach out to educate the American people. We need to mail more letters like this one. We have to get our messages out through television, radio, magazines, and newspapers. We must purchase advertising to reach those who do not ordinarily pay attention to critical messages.

signed

Howard C. Ris, Jr., Director
Nuclear Arms Program
Union of Concerned Scientists
26 Church Street
Cambridge, MA 02238



Indigenous Peoples' Network Bulletin #6

Emergency Activity:

MAYAN REFUGEES IN THE UNITED STATES

There are about three thousand Mayan Indians living in the United States. Survivors of massacres, orphans, old people, whole extended families traveling as clans have headed north through Mexico, seeking peace and safety.

Some are already living near Indian people in the North; others have found refuge through the churches and other groups. All are seeking a place to rest from the terror, to recover, and to adapt to a new life. Good, hard working people they are, almost to a person, witnesses to political violence.

In Guatemala, in the highlands, there are hundreds and hundreds of Indian villages, traditional places, some of them thousands of years old. There the Mayans have lived, poorly, respectfully, and most of the time, peacefully.

The past four years have been a nightmare. An already repressive government went insane, and, as usual, when repressive governments go insane in the Western Hemisphere, they started to kill Indians.

Between 15 and 30,000 have been killed. Whole villages, some of 500 or more people, have been massacred by machine gun, by machete, by grenades tossed into packed churches, packed schoolrooms...One could go on and on...

The worst of it is that it really happened, is still happening and very few people are well-informed about it. It reached the point where a modern army, supplied by the United States and Israel, blazed a trail of scorched earth, massacre and decimation through five predominantly Indian departments of Guatemala two years ago, and almost nobody paid attention.

These humblest of Indian people, our southern relatives, need a lot of help at this time. Those who have reached, often on foot, this Northern Turtle Island, are undergoing constant harassment on the part of the United States Immigration and Naturalization Service (INS). In the next few weeks, they are in danger of facing mass deportation back to Guatemala by the U.S. government — a fate that human rights observers say is a virtual death sentence for many of them.

CONSIDER:

In Florida, a group of 400 K'anjobal Mayans has applied for political asylum status. This is a group about which there have been several well-documented reports. They are from an area of Guatemala, the village of San Miguel Acatan, Huehuetenango Department, where several large massacres of Indian villages took place. They fled, on foot, through the jungles into Mexico, and then continued north until they joined up with migrant worker contractors at the U.S. border, ending up in Southern Florida, picking cotton and fruit.

The U.S. INS has taken a hard line with these Indian victims of military violence. Partly as a result of the Reagan administration's position toward Central America, and partly as a result of the INS' own campaign against so-called illegal aliens, the Mayan refugees are facing continuous persecution and may soon be denied asylum.

The INS is dependent on the State Department opinion on these cases. Jeronimo Campese, the Mayan director of the Corn-Maya Refugee Project, reports that four recent State Department letters express the opinion that the Indian refugees should be deported to Mexico. Their argument: that the Indians had found "safe haven" in Mexico and can not thus be considered to be "persecuted people."

A voluminous amount of testimony and documentation that lawyers had gathered about the specific situations of the asylum applicants does not even merit review, in the eyes of the State Department.

Robert Williams, an attorney for the refugees: "The haven offered by Mexico is anything but safe. None of the K'anjobals ever had any legal right to remain in Mexico and could have been deported back to Guatemala. Those in the Mexican camps have faced malnutrition, malaria, and repeated attacks by Guatemalan soldiers crossing into Mexico."

Articles in both the *New York Times* and the *Washington Post* (May 3, 1984) report on the assassination of six Guatemalan refugees on Mexican soil by gunmen wearing Guatemalan Army uniforms (see Post article).

The case of the K'anjobal people in Florida will be decided in the next few weeks (first hearing is on June 11th). We believe that these Indian people have suffered enough, that they deserve a chance to rest from the traumatic and horrible conditions that forced them to flee their homelands.

Letters and resolutions of support for more consideration of their situation to the State Department are most urgently needed.

A possible option is that they be granted "extended voluntary departure" status. EVD is simply a temporary stay of deportation and has been used to provide temporary relief to 15 national groups in the past 24 years. It applies to nationals from countries experiencing extreme civil strife and human rights violations, and has been granted to Poles, Ethiopians, Afghans and Ugandans.

Messages of concern should be addressed to:

Mr. Leon M. Johnson
Director, Office of Asylum Affairs
Bureau of Human Rights and Humanitarian Affairs
U.S. State Department
Washington, DC 20520

Reprinted from THE WASHINGTON POST, 5/3/84

Attack on Guatemalans in Mexico Reported

By William Orme Jr.

MEXICO CITY, May 2—Gunman reportedly dressed in Guatemalan Army uniforms invaded one of southern Mexico's largest refugee camps Monday, killing six of the residents and wounding one, according to local officials and church sources.

A Foreign Ministry spokesman here said today a diplomatic protest will be filed "if it is proved" that the troops were Guatemalan, as claimed by the refugees and by local relief workers. Interior Ministry officials said they are conducting an investigation of the reported incursion, believed to be the first southern border incident to have produced casualties since January 1983.

Guatemala disputed the reports of Monday's violence.

"The Guatemalan Defense Ministry categorically denied that Guatemalan soldiers crossed over the Mexican border," Julio Cesar Mendez Montenegro, Guatemala's ambassador here, said in a telephone interview.

Mendez, contending Guatemalan military personnel "have never entered Mexican territory," suggested the attackers were "elements outside the Guatemalan Army" who dressed as Guatemalan soldiers in order to implicate the Army.

The dead, ranging in age from 11 to 65, were buried yesterday, reported a Catholic worker contacted by telephone last night. The camp, called El Chupadero, was occupied by 200 uniformed Guatemalan soldiers, the church worker said in an account of the incident based on conversations with some of the 3,500 residents. The camp is in the town of La Trinitaria.

"When the soldiers came, most of the people in the camp fled to Las Delicias," a Mexican village two miles west, the church worker said. "The people killed were those the Army caught up with."

About 46,000 refugees live in U.N.-financed camps scattered along Mexico's 500-mile border with Guatemala, while a similar number are estimated to be working as undocumented farm laborers nearby.

In recent months Guatemala has campaigned to convince the refugees to come home, dropping leaflets and broadcasting radio messages and promising returning refugees economic aid and personal security.

There is no Mexican military detachment near El Chupadero. There are few Mexican troops deployed immediately along the frontier.

Interior Minister Manuel Bartlett, confirming initial reports of the incident, said yesterday that the Mexican government is examining "the inconvenience of the presence of the refugees on the border and the necessity of placing them in a situation that would better allow the government to provide greater security."

Moving the refugees to safer areas away from the border has long been recommended by the local office of the United Nations High Commissioner for Refugees, which is spending \$6 million this year providing food, shelter and medicine to the Guatemalan refugees.

Guatemalan's military leaders, denouncing the settlements as "guerrilla recreation centers," also have proposed relocating the camps into the Mexican interior.

Mexican officials until recently rejected suggestions that more permanent refugee settlements be built in the south.

But the Interior Ministry reported Sunday that the ministers of Labor, Interior and Foreign Affairs had recommended that the refugees be relocated to areas affording improved security.

Last December at last five Guatemalan incursions were reported, but none resulted in casualties. Overflights by Guatemalan Air Force planes and helicopters have also been widely reported in border areas in recent months. ●



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Akwesasne Freedom School: A Letter to Our Friends and Supporters

Spring, a time for renewal. A fresh scent of life fills the air. Also a faint odor, a mixture of exhaust from the automobiles and emanations from the towering stacks that loom over the western portion of our territories. Reminders of progress that continues as the earth continues to revolve around the sun.

A new born calf jumps in the air as if the calf is unable to control the energetic spasms within its body. The calf lands on all fours and running, circles its mother. The calf puts its head underneath the belly of its mothers and nourishes on that which provides life to this new born creation.

I watch the mother as she looks at her baby and licks the calf's hind quarter. The mother turns and starts to eat the grass which mysteriously is formed into nourishment for the calf.

I wonder to myself, as I watch the animals feeding and the man plowing his field, if the Circle of Life will provide a special breed of genetics. A breed that is susceptible to the continuing steps of progress. I wonder to myself as I look above the man and see the towering stacks continually pour out its waste. Where is the pollution going? In the air, in the river, settling on the ground. It has to go somewhere.

The man plows the ground over, the pollution is buried. Seeds are sown. The roots of these seeds turn nutrients into food. The food is turned into life that grows. The crops are fed to the animals so they, can feed their young. The old die and the young begin families of their own. The Circle is complete with us within that Circle.

I wonder how many generations it will take before we recognize a difference in the young? Will it be a mental change or will it be a physical change that we first notice? In a way I hope it will be a physical change. This will give us normal folks time to adjust to this transformation.

I once saw a horror film that dealt with this problem. Anyway, things of that nature can only happen in horror films. As long as I think that I'll be ok.

When I get to the Freedom School I hear children talking, laughing, screaming, crying, hollering. See them running, jumping, dancing, swinging, and I feel o.k.

I meet Tony and he asks me if it would be alright if he and the children start a school garden. "Over by the black building in the back."

"Sure, go ahead," I say. "Is there a tractor coming in or are you going to till it by hand?"

"Richard's coming over with his tractor to plow," Tony replies.

"What you got planned to grow, Tony?"

"The usual," he said. "Something to keep the kids busy."



I nod and smile. Somehow he knows I'll agree with almost anything he mentions that has to deal with gardens and the children. I have never seen a man wanting to give so much to the children and ask nothing in return. Well, I reckon that's what this School's all about. I reckon that's what most of my people are about.

I go into the School and think about what the Europeans mention when they first visit the School. Most of them have said, "when I first enter the school, I see and hear nothing but confusion." I laugh to myself for I know there's order. A similiar analogy would be to compare a person who has never been in a forest. That person would think that there's no order in the forest, just things growing here and there. Yet if you spend enough time in the woods you would know that order exists. Things grow where they should, everything having a proper place.

Just like this school. Everyone has their proper place. Life exists in a forest just as within this school. I admit things do get out of hand at times, but all things must have a balance.

I go over and sit at my desk to see what I have to do today. I look at the memo pad given to me by Harriet. Harriet said I had better use it because I forget a lot, lately. I remember Leona laughing when Harriet told me I am absent minded. "You better give him a life time supply of paper, he'll need it," Leona says jokingly. We all laughed together.

As I sit down I reflect on the things I've seen this morning. Will it be such a good idea to have a school garden? Especially here, right under those stacks not more than a mile and a half away. I close my eyes and shake my head. I open my eyes and look into the big brown eyes of a small child. I close my eyes again and feel... what can I feel?

"Are you alright?" the child asks.

"Um, I'm o.k., just thinking," I reply as I open my eyes. I ask him, in Mohawk, what he is up to. He says he wants a pencil. I turn around, open the filing cabinet and give him one. "Niawen," he thanks me. I reply back in Mohawk that it was nothing.

I close my eyes and shudder as I see in my mind, our future generations.

I look at the greenhouse and notice that there is, still, a lot of work to be done on it. Will this be an answer to our pollution problems? Will it come to that? Everything enclosed in glass or plastic while the outside world is being slowly destroyed? I wonder who'll cover our forest and protect the other forms of life or are those things to be sacrificed in the name of progress?

I notice how our starter plants are growing extremely well. Soon we'll have to transplant them

outside. I look from the plants, up to see Tony standing there staring at me. We look at each other, eye to eye, and both look away at the same time. I know, he knows what I'm thinking. That the gardens are not what they use to be but what can we do? He's been planting all his life. How can he change or stop what's been breed into him? He lives the way his Grandfather and Father showed him how to live.

I'm young, I can change, adapt. What bothers me is that my Grandfather and Father taught me also how to live using the earth as it was meant to be used. Use the Earth to grow your foods for your family and be grateful for the harvest. Always give thanks to the Powers for what has been bestowed upon you.

I watch as he disappears around the back of the building. Ya, he knows, we all know. That's why this School was started. It has to continue, we have to continue. For our Elders tell us that within our legends, stories, ceremonies, within our language there lies some answers to our problems.

I shake my head again, for our children no longer speak our language. So why keep going? I put my head down and I feel...

"Are you sure you're alright?" It's that same kid again staring at me with those big brown eyes. Behind I see Tony standing in the hallway with a smile on his face.

"Why of course I'm alright."

"Tony wants to know if I can go with him to plant some flowers in front? Can I go?"

I look at Tony and see that mysterious glow that surrounds his body. Deep inside of me I know we have to keep on struggling.

"Sure, go ahead," I answer in Mohawk.

Tony winks as they're leaving. I have the feeling that as long as we have people like Tony, the language won't die, our ceremonies will continue, the names and uses of the medicines will live on, and we will continue as Onkwehonwe.

As the two walk out, Jake walks in. Boy, I'm feeling better by the minute. I always remembered what Jake said a few years back.

"The Creator makes things hard for us because he's testing his people. He doesn't want us to have it easy all the time. When we do have something that's worth struggling for we tend to cherish that object or feeling more."

I repeat this statement to Jake as he sits down and he looks at me with a smile on his face. He repeats, "I wish he'd give us a bit more than what we got, we've struggled long enough."

We both laugh. He pulls his chair up to the desk and begins making plans. Plans for our children's future. Plans to build a Nation. Plans to try to make this world a good place to live in for all people through our children.



Akwesasne Freedom School Proposal

Friends,

School will be closing June 14th. There is much work that has to be done this summer. We plan on remodeling the School to get more sunlight and solar heat into the main building.

We are looking into incorporating photovaltics to generate power for the northside of the building. On the southside, we plan on placing skylights on the roof and adding more insulation into the attic. There are plans to build bookshelves and moveable room dividers. With this and other projects to be finished outside we will be short on funds.

The teachers have asked for a raise next year which was granted by the parents. The parents have committed themselves to work extra hard this summer so the teachers can receive a little more pay next year.

As you are probably aware of the School will need your help more than ever. So I have a proposition for you all to consider. Let me explain.

We try to give our children a 200% education. 100% teachings of our language, culture, traditions, stories, songs, ceremonies, etc. all that make us a people. The other 100% is to teach our children the academics which are necessary for them to survive in today's society.

Well, we can do the first part without much trouble. I believe we'll all agree on this. What will be our problem is trying to do the second part with minimum problems. This is where your help comes in. Proposition two.

I was wondering if each friend/supporter of the School could sponsor a child within this School. We would need people to sponsor the children from third grade up to seventh grade. Pre-K to second will be immersed in the Mohawk language.

What would a sponsor have to do? Since our second emphasis in this School is to teach our children the academics, we will need to purchase the necessary materials to carry out this phase. The materials we will need is the basic material any school system needs; books, paper, and writing material.

If a sponsor can supply our students with the funds to purchase the materials necessary to fill in the academics, this would take a load off the parents so they could put more energy into raising money for the teaching staff.

If two people got together to sponsor a child, this would ease the financial load of each person.

What will the sponsor get in return?

You will be sent a progress report on the child and be kept up with his involvement in the School. You will get personal letters from your recipient. Most of all you would be helping us insure that our people survive. In turn, you will receive personal satisfaction.

If you figure on the cost this isn't asking much. When you figure on the reward, especially if your recipient does extremely well here, and most importantly on the outside, it's well worth it.

If you like this proposal and think it will work, write to us and let us know how you feel about this proposition. It will take all summer to set something up for next year. So lets hear from you soon.

Until then, I wish you all a good planting season, good health, and peace.

Akwesasne Freedom School
P.O. Box 290
Mohawk Nation
via Rooseveltown, NY 13683

or if you wish to make a tax deductible donation, it can be sent to:

Viola White Foundation
c/o Jimmy Little Turtle
4225 Concord St.
Harrisburg, PA 17109
(717) 774-7212

or

The Onake Foundation
c/o N.A.I.T.C.
R.R. #3
Cornwall Island, Ontario
K6H 5R (613) 932-9452

Photography by Ron Kohl

